Contents

NEAR EAST MISSION
SUPPL. PAPERS
1845-1933

Box 4. Documents (Mardin, Supplementary Papers,1859-1933), continued

		No.Pieces
	Institutions (continued	
1.	Boys' High School, Records, 1885 - 1889	1
2.	Boys' High School, Reports of Teachers' Meetings; Miscellaneous Notes on School Problems,etc., 1898 - 1902	1
3.	Girls' High School, Annual Reports, 1910-1914,one n.d.	5
4.	Girls' High School, School Journal, 1886-1907/08	1
5.	Kindergarten and Primary School, 1887-1920 (Account Book)	1
6.	Mardin Orphanage, 1897 - 1899	7
	Other Organizations	
7.	Mardin Red Cross Hospital, 1915	9
	Special Papers and Reports	
8.	Anon. (Mardin Church Controversy), n.d.	1
9.	Anon. A Program (Re. Constitution revision and adjustment of differences between "Westerners and Easterners", n.d.)	1
10.	Anon. Shemas Konya has been telling me his Story, April 3, 1893 (Pages from a Leather-bound Notebook found among old papers in Mardin in 1954, J.B.Swift)	1
11.	Anon. Trip Tabulations, 1859 - 1860	1
12.	Andrus, A. N. Conditions of the Formation of a Protestant Community in Midyat and Vicinity,1883	1
13.	Emrich, Mr. and Mrs. R.S.M. and Graf, Miss. A Trip To Darike leaving Mardin May 4, 1907	1
14.	Mardin Station. Account of Work in Colporteuring, 1884 - 1901	1
15.	Mardin Station. Evangelical Field, 1850 - 1950	1
16.	Mardin Station. Regulations Respecting Touring,1882	1
17.	Mardin Station. Scheme for Cooperation, 1885	1
18.	Presbyterian Board. (Re. ABCFM and Presbyterian Board transfer of Mardin Station),1922 - 1925	1
19.	Thom, Daniel M. B. Forty Years Experience Among The Moslems, n.d.	1
	Letters From Missionaries	
20.	Andrus, A. N., 1875 - 1908	10
21.	Barstow, Robbins W., 1912	1
22.	Dewey, Willis C., 1895	1
23.	Emrich, R. S., 1911 (See also, 3:20)	1
24.	Gates, C. F., 1888	1
25.	Graf, Johanna L., 1897, 1899	2
26.	Larkin, Ralph B., 1897	1
27.	Pratt, Clarissa H., 1893 - 1899	4
28.	Thom, Helen Dewey, 1905	1

Boys' High School, Records, 1885 - 1889

NEAR EAST MISSION
SUPPL. PAPERS
1845-1933

Records of the Boys' Evangelical High School -

Opened Oct. 1st 1885. in the building belonging to the Girls' Training School, making use of many of their utensils belonging to that school - After the close of the Theol. Semy. its building was used as a school room, and the Girls' School building as a dormitory only.

There was ~~but~~ one teacher Ablahad Speer to assist the principal, C.F. Gates. Kasim Effendi gave lessons in Turkish and Writing - and the latter part of the year Mallim Antone assisted in some studies

The Purpose of the School was stated in the Plan presented to the Mission at its Meeting in Erzroom in the Spring of 1880 thus; "It is not proposed to found a college, but a school for the training of teachers and the preparation of students for entering the Theological Seminary"

and the character of the school was indicated in the following words; "It shall be the aim to make this school a Family School where pupils shall be helped to form vigorous Christian characters, as well as to acquire a sound education, and for the realization of this purpose care shall be taken to make the school a Christian home for its students".

In accordance with this aim the teacher Mallim Abd el ahad Speer occupied a room adjoining the dormitories of the students and cared for them much as if they were members of his own family presiding over the evening study hours as well as the

Exercises of the day.

There was a fair amount of religious interest in the school throughout the year.

Twenty students ~~graduated~~ were received. The price of board was fixed at one and a half liras the first year in order to make it easy for all to enter. Fifteen liras were received from students and some five liras from private sources as gifts to help poor students.

Abd el Mesiah Chemmuklee prayed that God would make him a good preacher or else a very honest merchant. The students of their own accord began a weekly prayer meeting, and took up contributions $2.50 for the work of the Gospel. They held their meetings in the southwest room of the Girls' school, with closed doors at first, because they were ashamed of their first efforts at prayer and exhortation. This meeting was held Sunday evening, and at its close the principal of the school met the students in the teachers room for conversation, questions on the sermon, singing and prayer. There was a marked change in the lives of some of the pupils.

Five pupils graduated having received two yrs. training in the old Middle School. Haima pastor Elyas' son was easily first in this class, and won the favor of all by his manliness and scholarship. He took the prize given for learning the greatest number of scripture texts from the Catechism compiled by Mr. Williams. Rummo our little Moslem boy came next to him in that lesson. Ablahad Khudkershaw was the most backward in his class, and gave us most trouble also.

Average age of scholars 14 yrs. 10 mos. 24 days

Financial Statement for 1885-1886.

Repairs and furnishing	2447	15
Stores	5947	05
Daily Expenses	3112	10
Salaries and incidentals	1169	10
	12676	00
Equals reduced to gold @ 106 3/4	11042	
		–
Recd. from the Board for board of pupils	8196	–
" " students " "	1500	
" " private sources in aid of students	532	
" " App. for Girls' School	700	
" " sales of books etc	160	
" " the Board for repairs	1588	
	12676	

This Statement proved inaccurate

See next page for detailed a/c

Financial Statment 1885-6 -

Credits -

Repairs and Furnishing	2451 „ 35	
Incidental Expenses -	252 „ 20	
For boarding pupils	10221 „ 20	
Fuel	236 „ 30	
Salaries, Kasim Effendi, Behnan & Antone	1669 „ 30	
	14832 „ 15	= @105 3/4 14026
By balance paid into a/c 1886-7		684
		14710

Debits

To A. B. C. F. M. per Treasurer	11816
" " from Girls School Bag	698
" " " Theol. Semy. "	123
" board of students paid by them	1500
" friends for aid of students -	573
	14710

Cost per pupil including Fuel, lights and washing 511 ps.

C. F. Gates
Principal

Second year 1886-7.

The Girls' School was reopened this year, and we were unable to use their building any longer. Having obtained a grant of 300 liras, we had begun work on the new school building in (March) and the building was far enough advanced to allow of the occupancy of the dining room, kitchen and storeroom soon after the opening of the school. An effort had been made to secure students from Mardin, which we could do, as we had the use of the Theological Seminary building. The upper room being used as a school room, and the lower rooms made into one large dormitory.

We received forty five students; nine from Mardin coming as day scholars, and thirty six boarders. Garabed Turpanjian was soon expelled for immorality. Hanna son of Fethallah Chermuklee of Diarbekir, left very soon. He desired to return, and said that his father had sent for him. I refused to allow him to go until I should have received word from his father. I discovered that his father had written me a letter which the boy hid from me, it having been enclosed in one to him. He lied about it, and when a letter came from his father, asking for his return, as he seemed discontented, I allowed him to return with a parting admonition to be upright. Afterwards I learned that the cause of his return was his mother, who feared lest the boy should become a Protestant. She said; He has learned so many verses from

the Bible, he will surely become a Prote if he remains a second year.
We received seven students from the Jebel Toor but four of them ran away and returned home Mountain boys are like caged birds, and it is hard to keep them especially if one of them be a schemer, as was the case this year. Esmer of Bati was the instigator of their flight.
Rhumo our little Moslem pupil was not able to return, because of the opposition of his friends and relatives.
We received three pupils this year who were formerly monks. Boulus a Harpootlee who was for some time a monk at Azakh, Hanna Eleeyah from the same place, and Yakob Sawa, a native of Takeeyanee, but for some years a monk in the Chaldean monastery of Elkosh
The average age of the students this year was 14 yrs. 10 mos and 20 days ✓

The teaching force this year consisted of the following teachers
Ablahad Speer - Yusef Esa, Antone Ablahad, Kasim Effendi, and the monitor Hanna Sebda who taught in the Middle School in the city but spent his nights in the High School, receiving his board for compensation, and having the care of the students during their evening study hour and while in their dormitories.

Mallum Yusef Esa was called away early in the year 1887. He left in March, and went to Harpoot and from there to Constantinople to attend his wife's brother who was forced to seek surgical aid.

In regard to the spiritual condition of the school we have every reason for thankfulness to God who has blessed us richly. At the beginning of the year there was a feeling of discouragement in our little band of teachers because of the lack of preparation in the students and the great differences in character and manners. Some were from the mountains and some from the cities. Some were Jacobites, some Protestants, a few Armenians, Catholics and Chaldeans. Would they ever assimilate?

But little by little they fell into line. It required some sharp discipline to make the rules of the school respected. One rule forbidding eating in the school room and dormitory which was necessitated by the litter and dirt resulting from this practice was persistently broken, until we suspended school one day, gathered all the eatables belonging to scholars who had broken the rule, and despatched them to a colony of poor people in the neighborhood. We also expelled one lad for immorality.

From that time better order prevailed and the religious interest grew stronger. Our prayer meetings increased in interest. From the beginning of the Week of Prayer there was an unprecedented attention to spiritual things.

Fifteen of the students made public profession of their sense of personal guilt, and declared themselves on the Lord's side, and during the Week of Prayer we thought that these confessions attended by the Lord's blessing quickened the Mardin Church, and made that Week of Prayer the best that we have known for many years. And the interest grew among the boys long after it seemed to have died out in the church. They often held prayer meetings without any previous appointment. A number being gathered together the talk turned to spiritual themes until the interest awakened led them to pray and confess their sins one to another

The Expenses of the School were very heavy owing to the high prices - Locusts destroyed the harvests and wheat rose from 7 ps. per woolchuck to 16. We increased the price of board to double what it was the first year - viz three liras. Twenty students paid cash for board and ten gave notes. Nine day scholars paid tuition. At the Examinations June 24 to 29 we had a large attendance crowding the rooms beyond their capacity. A very favorable impression was made on the people of Mardin

Financial Statement 1886-7.

Credits.

By Daily Exps. Mallum ablahad's family July 12 to October 4th	370.,10
" " " School Oct 4th to June 30	4562.,30
" 611 loads of wood	1342.,15
" charcoal and almond shells for oven	88.,25
" Utensils	1343.,05
" 5 1/3 boxes of oil	235.,
" Repairs	119.,15
" Stores	10624.,20
Equals @ 105 3/4	18686.,00
Equals in gold @ 105 3/4	17700
Balance carried forward to next year	13
	17713

Debits

To A.B.C.F.M. per treasurer	11588
" cash from students	6125
	17713
" Notes for board	3300

Estimated cost of board per pupil 555 ps. reckoning 30 pupils. and estimating board 18686 less utensils 1343.,05 and repairs 119.,15 = 1462.,20

17224.,20

Gifts to the School from friends for building and aid of Poor Students - in 1886 & 1887

	S. M. Moore for aid in building	15 £	1684
	Randolph St. Mission School		95
	W. C. Drewry		341
	H. D. Barber Polo, Ills, Jan. 10.	15 £ "Aunt Relief"	1684
	C. F. Gates and Albert Dow	15/6/–	1712
	W. B. M. I.	$15	341
	C. F. Gates for floor of new building	20/10/8 =	3000
	S. M. Moore additional	13 shillings	68
	Dr. Foster of Berlin	2 £ S.	220
	Mr. Threadfale	3 £ S.	330
	For support of Students, who give notes		
Chicago -	Bohemian S. S. support of Rummo	$20	
"	Ch. of Redeemer S. S.	20	
"	Infant Class. New England church	20	
"	Western Ave. Chapel	20	
"	Mission of South Ch.	20	
"	South Chicago	20	
"	Kenwood Congl. church	20	
"	South Congl " S. S.	20	
Oak Park	Young Men's Missy. Society	20	
Chicago	Albert Dow	20	
"	E. A. Cummings	20	
"	C. F. Gates	20	
	Total for twelve students	$240	= 5455
	Isaac. E. Smith. N.Y. for school building	$250	= 5684
	Henry. D. Barber, Polo, Ills. Sept. 6. 1885	15 £ S.	= 1684
			20698

Third Year -

Record of School year 1887-8 -

The term opened Wednesday Oct. 5 with few scholars in attendance, but they increased in number until we had present in the High School 29 scholars.

A preparatory department was opened Nov. 1. which received some students who had come from abroad and some who were formerly connected with the Middle School in the city - taught by Hanna Sebda 19 in all - making a total of 48 -

We occupied the new school building this year -

The number of pupils appears from the following table of 3 yrs.

	Number of Students								Payments -				
Year -	Protestants.	Jacobites	Armenians	Papists	Moslems.	Total	Day Scholars.	Boarding Scholars.	Board	Tuition	Total	Cash	Notes
1885-6	16	3			1	20		20	1650		1650	1650	
1886-7	29	13	1	2		45	9	36	9000	425	9425	6125	3300
1887-8	37	5	1	5		48	28	20	6131	1725	7856	3656	4200

From this table it will be seen that in the first year we had no day scholars, charged nothing for tuition, and only half the number of students paid the small sum charged for board 1½ £T. ($6.60) The second year we had nine day scholars, paying each one-half lira for tuition [$2.20] The boarding scholars paid 3 £T. for board ($13.20) and those who were not able to pay gave their notes. No scholars were received gratuitously. This year the number of day scholars was increased from nine to twenty-eight by the establishment of a Preparatory Department. The scholars in this department paid ¼ £T. [$1.10] for tuition while those in the High School paid twice that sum. The price of board & tuition for boarding scholars was raised to four liras [$17.60].

The payments for tuition amounted to 1725 ps. as against 425 ps. in the Second year, but the number of boarding scholars decreased and the total receipts for board were 2860 ps less than last year, and a larger proportion of these payments have been made in notes. There were three causes for this. 1. The dropping of a class which was too small to be profitable; 2 Second, the yearly increase of charges for three successive years has deterred some from entering. 3. The excessive poverty of the people whose harvests have been destroyed by locusts, wholly or in part for three successive years. This has retarded the progress of the school and increased the cost of board.

We have made it our chief aim to cultivate Christian manliness in the students. Those who received aid for books and clothing have rendered an equivalent in work, and we tried to make them feel that they ought to win their way by their own efforts and not to live on charity. A course of Manual Training carried on in connection with their studies would be a great help to promote a manly spirit in our students and ~~Those who have~~ lay the foundations of a great work for the Christian sects among whom uprightness and manliness have been obscured. But such a course would require an outlay which we are not now able to make.

We have tried to make the school as much as possible like a Christian family and to have the dormitories neat pleasant & homelike.

M. Abd el Ahad has resided in the school to care for the purchase of stores, superintend the culinary department with the assistance of his wife, and is always ready to help the students. Family Prayers are held morning and evening. I have met the students twice each week for Bible Study and prayer. C. E. Soc. meets every Sabbath evening, and students attend young men's meeting in the city. There has been a steady interest in spiritual themes and we note an encouraging growth in Christian character in many.

C. F. Gates

Fourth Year 1888-9

There were 52 pupils in the school this year, 22 in the Prep. Dept. and 30 in the High School. Five of the thirty are pursuing theological studies. Having no accomodations for the High School and Theol. Semy. ~~to~~ if they were kept separate we admitted these five students as a class in our High School. Seven candidates for the Theol. Sem. were examined in writing as to their Christian experience and motives which prompted them to study theology.

The five students who were received were subject to the same rules as other pupils, but we endeavored to place as much responsibility upon them as possible by employing them as monitors and teachers. They met the principal every week to report concerning their work and the religious condition of their fellow pupils. I tried to make them feel that the school is now their parish in which they are called to labor for schools.

The plan has worked well both for the school and for the class. They have gained in manliness & their influence has been good.

There are three other classes in the school the graduating class of two members, the second class with eight and the third with fifteen members.

Hanna Eleeya was detected in stealing some sixty liras from the missionaries and had to be expelled. The money was recovered.

The Boarding Scholars studied the life of David with the principal Sunday afternoons. The Soc. of C. E. has met Sunday evenings. At first these meetings were in the charge of the Theol. students. All the scholars were divided into five divisions with one Theol. Student for leader of each division. Each division in turn assumed the charge of a meeting and all were expected to take part by reading or reciting verses of Scripture, selecting hymns, addressing words of counsel to their fellows or by offering prayer. About the first of the year some dissatisfaction arose and a change was made. The following pledge was prepared and presented to the students as a condition of membership in the Society.

1. I confess from a good conscience that I am a Christian renewed of God.
2. I pledge myself to use these meetings for the advancement of my fellows and as a means of doing good to them
3. I pledge myself to serve Christ by doing good according to the guidance of the Holy Spirit.

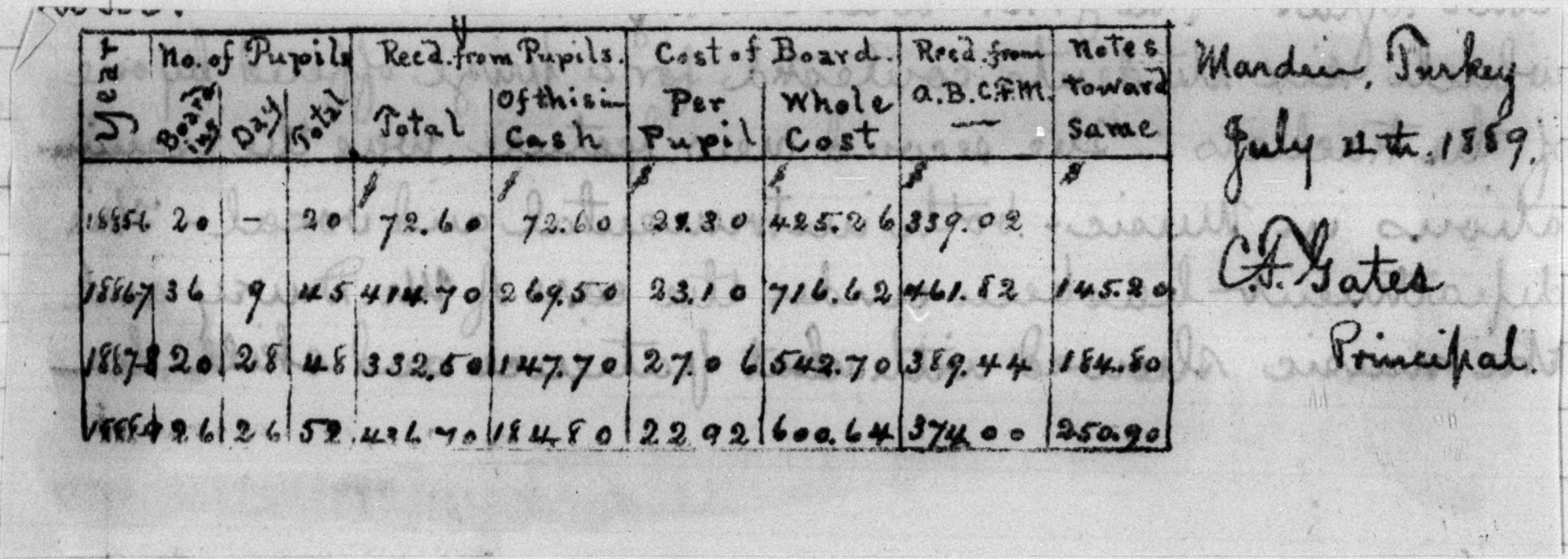
Seventeen of the twenty-six boarders signed this pledge; concerning four of them I am doubtful. But most of the students took the pledge after solemn deliberation and earnest prayer. They prayed together in groups of two or three. There have been little prayer-groups among the students all the year. Often at night after the lights were extinguished several such groups were formed kneeling together in prayer. Others neglected the means of grace and were a source of anxiety to their teachers, notably Hanna Zerbo.

21 of the 57 students were wholly dependent on their own exertions. It has required a great deal of care and thought to find work

for them and money to pay for their labor. But the principle that they must pay their own way is the secret of true manliness and it is worthy of persistent and earnest effort to impress it upon their minds.

Prize Declamations were introduced this year also ~~instruction~~ examinations in music.

Monthly lectures were delivered before the students which were attended by many from the city also.



Year	No. of Pupils			Rec'd. from Pupils.		Cost of Board.		Rec'd from A.B.C.F.M.	Notes toward same
	Boarding	Day	Total	Total	Of this in Cash	Per Pupil	Whole Cost		
				$	$	$	$	$	$
1885-6	20	–	20	72.60	72.60	21.30	425.26	339.02	
1886-7	36	9	45	414.70	269.50	23.10	716.62	461.82	145.20
1887-8	20	28	48	332.50	147.70	27.06	542.70	389.44	184.80
1888-9	26	26	52	426.70	184.80	22.92	600.64	374.00	250.90

Mardin, Turkey
July 11th. 1889.

C. A. Gates
Principal.

Fifth Year 1889 – 90

Eighth Year 1893-4

Dec. 9. 1893 The Dormitories were repaired this year during the vacation, a stone floor laid, a new wash room and wood room made by building a partition across the East side of the dormitory, a new cupola made for the bell, and 25 iron bedsteads placed in the dormitory.

We have renewed the custom of giving lectures to the pupils of both schools once a month. The first was given by M. Yusef Esa, Dec. 1st on the subject: "The Golden Key of Success".

French lessons were introduced into the school the first of December in hopes to win scholars from Mardin city. Hitherto our pupils have been almost entirely from outside the city. The number of pupils has been small and of so low a grade that most of them had to be placed in the Prep. School.

Those who support themselves are divided into two divisions for work. One division is building a wall and road, the other has been employed on the school grounds

Classes Graduated from High School.

1886
Hanna Sehda
Selim Hanno
Ablahad Khudhershaw
Hanoosh Ibraheem
Yusef Doshee. 5.

1889
Hanna Haleby
Hanna Gerbo 2

1890
Yusef Deebbarian
Ohannes Nejarian
Ermeeya Ali
Ibraheem Suraf
Daniel Elo
Emmanuel dearchus
Davood Mosullee
Yakob Khudhershaw 8

1892
Ibraheem Murad
Akop Murad
Eliyas Eshoo
Saeed Ermoosh
Ablahad Gurjis 5

1893
Arotune Murad
Israel Resho
Tomas Besharian
Gurjis Ibraheem.
Yusef Stefan
Yusef Seso
6

Total 26.

In our service 12
In other fields 2
Otherwise employed 12
26

Those who did not graduate ~~now~~ who have served in the work. 7

Gone to other fields & now at work 3

One graduate was driven away by persecution.

Feb. 2. 1894.

Items for School Report 1893-4.

	Day Scholars	Boarders.	Total.	
No. of Pupils. H. S.	19	10	29	(Special 2.)
do Prep. S.	8	12	20	
Total –	18	22	40	

	Tuition		Board		Total	
	Cash	Notes	Cash	Notes	Cash	Notes
Payments	850	700	1800	4900	2650	5600

Two theologues gratis. Recd. 8 £ for them fr. the Treasy.

Left during the year.

1.	Nusry Bahee.	expelled.
2.	Hanna Hadaiya	illness.
3.	Korgees Nisan	dropped dullness.
4.	Risk Allah Toma.	Opposition of priests.
5.	Riskallah Kandeer.	Left.
6.	Yakob Gurro	Death of his mother.
7.	Yusef Arabine	Mother wanted him.
8.	Yonan Hasheesh	Moved away.

Prizes. For perfect deportment & attendance. Daood Daoodo, Esa of Kerboran, Melkie Sara, Yusef Hanawe – in Prep. Sch. Selim Hadaiya and Esa Hanna Goro in High School.
For highest rank in lessons & examinations. Shikri Petrak in Prep. and Esa Hanna Goro in High School.
For English Writing. Neatness Naoom Karagallee. Improvement. Selim Hadaiya – Excellence, Tomas Ibraheem –
Declamation – Esa Hanna Goro –

	Protestants	Syrian	Catholic	Greek	Total
Religious Connections.	29 (2?)	5	5	1	40

	Mardin City	Diarbekir. C.	Sert. C.	Villages	
Residence	16	5.	1	18	40

Receipts for 1893-4.

From Board and Tuition.	$\overset{200}{2650}$
" do. 2 Theol. Students	800.
" A.B.C.F.M.	2500
" friends in U.S.A.	13435
	19585

Bal. cash in hand 8146 3/8

Boys' High
Mtngs; M

NEAR
SUP
18

4:2

High School, Reports of Teachers'
gs; Misc. Notes

AR EAST MISSION
S UPPL. PAPERS
1845-1933

P. F. PETTIBONE & CO.
STATIONERS
48 JACKSON ST.
CHICAGO.

Reports of Boy's
High School, Mardan
etc.

For offences of idleness, carelessness
give extra tasks, as memorizing.

Teachers' Meeting.

Fri. Ev., Nov. 18, 1898.

First meeting under my charge.

Four of 4th class very backward, & their reports for Oct. below passing. Nahmeya – Kerim Hadaya, Tomas Ohan – Garabed Yusef. Last three show some improvement. Try them a little longer.

So, also, four in Prep. Dept.
Selim 'Ashu – Hanna Shabender.
Azizkus Elyas – Abd el Ahad Hanoosh.

Melki Barsoum & Dinka Melki have just come & want to go on in 3d class. Were kept in Sary. Try them.

Mualim Selim's weekly reports. Try letting student help on them.

At Rhetorical Exercise criticism of pupils is degenerating into farce. Let Yusef be more careful as to whom he allows to criticise.

Fri. Ev., Nov. 25. (Hanna absent.)
Elyas 'Abdo gives Selim a note asking to drop Eng. Keep on next week.

Change to two meals a day favored.
Change made Dec. 1.

Written Examinations for this month.
1st class. Philosophy, Bahi – Ebn Akil, Yusef.
2d " Physiology, Yusef – Turkish, Hanna.
3d " Naksh, Bahi – Nahw, Yusef.
4th " Turkish, Hanna.

Fri. Ev., Dec. 2. (Yusef absent.)
Murad Shaukhon, – is taking Surf with 4th class, at same time Naksh with 3d. – Keep on till we see reports for Nov., taking 15 min. with 3d class & rest with 4th.

Think till next week of,
Two new desks in front for delinquents-
Writing names on blackboard-

Hanna Yusef Shabender to drop from Prep. D.-

Elyas 'Abdo permitted to drop English-

Fri. Ev., Dec. 9, 1898.
Change time of 3d. Algebra with 3d. Naksh.

Monthly Reports H. S. for Nov. reviewed.
Murad Shaukhon very low & unsatisfactory.
Give warning, & see his father.
Tomas Chan & Nehmeya drop to Prep.
Kerim Hadaya also if father approves.
Garabed Yusef, give warning.
Daud Daudo not doing well - Talk to him

Fri. Ev., Dec. 16.
Murad Shaukhon no better.

Suggested that Prep. Dept has too many studies. Deferred -

Yusef changes 3d. English from 10:30 - 11 to 11 - 11:30.

Selim Hanno will correct writing in H. S. Wed. & Fri. only, so have an additional ½ hour before morning recess for himself the other three days of week.

Arranged a plan for reading for such pupils as board in school, & for the Orphans on school premises. Boys in High School proper, two div. Emmanuel & Yusef Stefan over them to direct & help in choice of books, &c. Prep. boys under Tomas Ibrahim to read to them. Orphans 5 divisions, according to age & advancement,- most advanced, Ebrahim Gabro, 2d. Nadir Ibrahim, 3d. Esa Hanna. 4th. Kostantine, 5th. Ishak Khatûn- For these, the reading will be assigned-

Grade A.- Emmanuel, choose their own.-
" B. Yusef Stefan, " "
" C.- Tomas Ibrahim, Newton's Life Christ.-
" 1. Ibrahim Gebro.- Line upon Line.-
" 2. Nadir Ibrahim.- " "
" 3. Esa Hanna.- Picture tracts.-
" 4. Konstantine.- Cedars Lebanon.-
" 5. Eshak Khatime.- Lilies of Field.-

The first classes of orphans, in their dormitory.- C. in my recitation room.- A quarter to half an hour right after their dinner.-

Fri. Ev., Dec. 23, 1898.

Elyas 'Abdo did not drop English!

Three of first Prep. class are low in their standing.- Aziz Kerko, Hermez El Koshe, Yusef Mallûh.- Warn them they are in danger of dropping into second class.

Murad Shaukhou,- principal has seen his father who said the boy seemed to be studying more & he wished he might be tried a little longer.- Teachers, however, report no improvement, & matters cannot go on so.- Three courses open,- 1. Leave school.- 2. Drop into 4th class.- 3. Drop Algebra & put strength into Surf.- the last preferred,- see his father.-

Fri. Ev., Dec. 30, 1898.-

There is a case between Selim 'Ashû & Elyas 'Abdo.- The latter accuses the former of immoral conduct.- Investigation has been going on, & this Ev. the matter is brought into society meeting.- Deferred till next Tues. Ev.

Will have vacation Mon. for New Years. & as next week is week of Prayer, morning recitation drop, breakfast half an hour earlier, & open at 10 o'clock,- dismiss at four.

Written Examinations for Dec.
First class, Eng., Dewey, Hesh., Hanna, Geom. Yusuf
Second " ", Yusuf, Algebra, Bahi.
Third " Life Christ, Bahi, Turkish Hanna
Fourth " Arithmetic, Bahi.

Tues. Eve., Jan. 3, 1899.
Had our session & examined various parties. Meet again 1 p.m. tomorrow.

Wed. p.m., Jan. 4.
A long session, lasting from 1 to 5+. Decided to suspend Selim 'Ashû till end of this term, - allow him to come in & take his examinations, & if nothing new turns up go on with his class next term.
Elyas 'Abdo to be admonished & not allowed to go out of school yard without special permission.
Ishak Hashesh, Hanna Kus Ishak, & Kerim Karagalla to be admonished.

Two schools to be assembled tomorrow with all teachers present, & decision as regards Selim to be publicly announced.

Thurs., Jan. 5, 1899.
Two schools brought together at 2 p.m. with all teachers & Khawaja Yusef Karagalla. Andrus & Kh. Yusef gave advice. Decision announced. Prayer by Bahi.

Fri. Eve. Jan. 13.
Selim Hanna reported that his brother came & attacked him in school because of a quarrel about a letter, & declared his readiness to prefer complaint against him in Gov't. Agreed that Andrus should send for him tomorrow & talk to him.

Averages of Prep. Dept. reviewed.

Examinations take place Jan. 20 - Feb 1

Fri. Eve., Jan. 20, 1899.

Mr. Andrus reported that he saw Selim's brother last Sat. & got the letter from him.

Next Thurs. is Day of Prayer for Schools. Keep up usual course till noon, - then a meeting in High School -

Selim 'Ashi prefers a request to be allowed to come into school next week as a preparation for examinations. No.

Melki Barrome prefers a complaint against Ibrahim Gebro, monitor, for harsh treatment & striking. Ibrahim called, - admits striking, but in justification urges great provocation & general state of lawlessness. Case laid over.

Tues. Eve., Jan 24, 1899.

Program for Examinations approved - H.S. Thurs. a.m., Fri., Tues., Wed. a.m. - Prep. Monday -

After discussion of the case between Melki B. & Ibrahim, decided to depose Ibrahim from monitorship & appoint Emmanuel - Melki to have a feruling -

Fri. Eve., Jan. 27, 1899.

Studies for next term discussed -

Monday, H. S. & Prep. Dept. open as usual. Then H. S. dismissed & Prep. Dept. come to large room for examination -

Thurs. p.m., Feb. 2 -

Review of Examination standing.

Deficient in 2d. Prep. Class not required to give second examination, as there is no class to drop into - Deficient in 1st Prep. have one month to prepare - Khalil Hadaya, - leave it to his father if he shall keep on in 1st or drop to 2d. - Hermeiz el Kashe & Yusef Malluh drop to 2d. class - Garabed of 2d. Prep. -

asks to be allowed to take Surf with 1st. Granted, - & encourage him to make up to full 1st standing, leaving Arith. & Geog. to vacation.

Deficient in H. S. one mo. to prepare for another examination.
Kerim Hadaya, - see his father again & recommend dropping to Prep. D.
Murad Melki, - see his father & recommend dropping to 4th Class, - but if he does not approv allow to keep on.

Daud Elyas asks to be allowed to take Kaldeeta with 2d Class - Yes.

Fourth class take Geography, - Khalasat es Safeyat, - new edition, - read two days, - recite one -

Program for 2d term reviewed -

Discussion of reading, - 2d Prep. must read twice a day, & with more attention to really good reading -

Elyas 'Abdo, - remove the restriction on going to Sūk without special permit.

No objection to Melikoff 'Esa taking English with such class as can go with.

Giv Hanna Chukky 2d Nahû, to try his plan of not being confined to book - Yusef take 3d Nahu - Yusef Stefan take 3d English to giv Selim time for Prep. Surf -

Fri. Eve. - Feb. 10, 1899.
Some change must be made in regard to Selim's going to Girls' School 3/4 hr. for Writing - Ishak Hashich gives reading 2d time, but it conflicts with rhetorical Wed. p.m. - Can change be made in Girls' School Wed. & Fri.?

Some pupils are out of proper class relation - e.g. Behnam Katho is in 2d Tksh - 4th Eng -, while in the rest of his studies is with 3d class. Query, - is it better to let him finish the year this way with understanding he will not be allowed to take anything in advance of his class next year, or change now? Let Hanna Chukky talk with him -

Elyas 'Abdo is making trouble - Let Yusef give him a plain talking to, - if that does not do, turn him over to pastor & Yusuf Karagalli, & then bring him before faculty!

Melikoff 'Esa wishes to take Turkish in addition to English - Let him try. Sit on back seat near windows between classes - Subject to all rules of school.

2d Prep - take Acts on finishing 2d Mudaij.

Fris. Ev. - Feb. 17, 1899.

Yusef 'Esa has talked with Elyas 'Abdo. He promises amendment.

Hanna has not yet seen Behnam.

Selim 'Ashū & Nejib 'Esa object to one of the Turkish lessons on the ground that their work is so heavy. They should do the work of their class.

The pupils should have instruction in writing Arabic letters. Let Hanna attend to it in connection with the writing.

Elyas Kess Elyas says his father does not wish him to take geography. Perhaps it is as well, as there is no prospect of his being able to pass with his class. But let Hanna see his father & explain the matter.

Fri. Ev., Feb. 24, 1899. Yusef absent.

Hanna reports on Behnam Fatoh. Will keep on with 2d. Tksh this term, & if he comes next year will fall into his proper place.

Nejib & Selim come to their Tksh lesson. Hanna has begun instruction in practical letter writing to all.

Elyas Mikhail & Khalil Hadaya will be regarded as irregular pupils — & so will not be reëxamined. Examinations due will take place in High School Tues., Prep. Fri. next week.

Fri. Ev., March 3.
Examination of delinquents has taken place — Gordon Akob must drop to the second division of his class in English, & Mehran 'Esa to Second Prep. class.

Fri. Ev., Mch. 10, 1899. Selim absent. Discussion of some recent cases of disorder. Yusef had threatened to write Shamoon Sinha & Aziz Asfaryan in Dept. — observe them two or three days, & if they seem to have taken to heart his advice, call them up & tell them he has concluded not to write them. — Hanna reports Murad Shaukhor & Skander Speer for quarrelling — write them in Dept., & Mon. after singing Hanna give Mu. 4 blows & Skander 2.

Effort should be made to make pupils feel that they are liable to be snapped up at any time for misdemeanors. Each teacher must use his judgment, whether to write in Dept., inflict some other punishment at the time, or report in faculty meeting. What is the true principle, or best course, for *this* school in regard to writing in Dept.?

As respects order, cut off so far as possible calling on teacher for help during recitation, - also two studying together, - also asking permission to go out between recesses.

About time for Theol. Class to begin Analysis & Synthesis of Sermons. take it alternate weeks with the rhetorical exercise.

Elyas 'Abdo presents a request to be transferred to 2d. Prep. Class. Refer to Andrus & Kh. Yusef Karakashe to talk with him -

For future consideration, - the whole matter of deportment. Addresses on morals & manners. Excusing first class from one study last half of term to give more time to prepare graduating addresses-

Fri. Eve., March 17, 1899. Yusef reports that he let off Shemoon & Aziz. But Murad Shaukhou has been calling Gordon names, - wrote him in Sept.

Hanna reports the punishment of Murad & Skander Speer carried out.

Andrus reports Elyas 'Abdo was summoned, & concluded to withdraw his request.

Assign prize speakers Apr. 5, & from that date excuse those who are to participate & 1st class from further work in that dept-

Discussion of morals & manners of pupils. All agree they are not what they should be - Must try & find out first where the difficulty is - Left for another time.

Tues. & Wed. ~~Thurs.~~ Evs., Mch. 21, 22, 1899.

Selim & Hanna asked a meeting Wed. - Andrus not present at either. A week ago written complaints were presented them, accusing several boys in Prep. Dept. of immorality. On investigation, they found there had been no overt act, but Melki Shamoon & Khalil Hadaya by their own confession were blameworthy. It was finally decided that Melki should receive four blows on his hands & six on his feet & be deprived of the small recesses until Apr. 15 -, & Khalil because his physical condition will not bear corporal punishment, not be allowed to mingle with other boys at all for an indefinite time, - i.e. go right to schoolroom on coming in morn. & not go out at recesses - Try this, - if it proves not enough, inflict more -

Fri. Ev., March 24, 1899. In regard to the parties who preferred complaint, 'Aziz Kerko, Mehran 'Esa, & Kerim 'Ashu, on insufficient grounds, - 'Aziz Kass Elyas, 'Aziz Asfaryan, Hermez el Koshe, & Selim 'Abrame as on what they heard from others, are all to blame - Give them a talking to.

2d Class in High Sch - need descriptive Geog. in connection with Physical - No books, but to use maps. Yusef & Bahi change rooms 10 - 10:30 -

Fri. Ev., March 31 - Gave notice that because of Elyas 'Abdo's untrustworthiness I have forbidden him to go out of the school yard for any purpose whatever without permission from Bahi -

Second Class has finished Turkish Nahu - Give them written examination -

1st Prep. take Nov. Prov. in alternation with Medairj in reading, & 2d class take Medairj & Acts.

Gave Hanna abstract for 1st Class to write letters & hand in next Fri.

Tues. Ev., April 4, 1899.

Talked over appointments for Prize Declamation. Decided to allow Melki Barsome to come in, tho he has had fewer exercises than others. So the list will be, 'Esa Hanna of Kerboran, Ishak Khatume of Azakh, Nejib 'Esa of Mardin, & Melki B. of Basabrina

Fri. Ev., April 7.

Khalil Hadaya's father complains of the punishment put on his boy & asks if possible to have it lightened. Let it stand till Melki Shemoon's time is up, (Apr. 15) & then let him have the two short recesses.

Quite a number have been writing translations in their Eng. & Tksh books, in spite of repeated charges not to. Give public notice of delinquents with praise of those who have not done so, & hint we are considering their case, - see wt comes!

(Later, - Cut off .5 from the March av. in Eng. or Tksh. of every one who had written in his book.)

Fri. Ev., Apr. 21, 1899.

Ibrahim Melki & Dinha. - Dinha picked up pencil I. dropped, cut off I's mark. - Daud hearing of it punished D. - Then I. denied having told Daud about it. - Muallim Hanna will write both deficient in Dept. & Tues. morn. - I will make some remarks & stand them up qr. hour.

Fri. Eve., Apr. 28, 1899.

Vacation Monday, being Jacobite Easter.

Ibrahim Gebro claims that *he* will give valedictory at Commencement.

Fri. Eve., May 5. Murad Shaukhor refused to recite yesterday, being angry with teacher; today teacher refused to hear him recite till he had seen the Principal!

Melki Barsome is accused of having made way with Murad Shaukhor's Composition, - denies, but two witnesses testify to seeing him put his hand in Murad's desk - When Melki's last monthly report came back, the average had been changed. He denied all knowledge of it. Turn him over to Andrus to talk to & report.

Next Wed - Andrus give a talk on Morals & Manners.

David Esa to fall into lower class.

Fri. Eve., May 12, 1899. Stop the evening study hour, & begin a.m. at 5:30.

Yusef 'Esa give the address next Wed.

Murad Shaukhor apologized to Muallim Hanna before class.

In the case of Melki Barsome Mr. Andrus reports he confesses that he *raised* his monthly report himself. Drop him from participation in Prize Speaking, & recommend to Board of Trustees that he be not received to school next year. Appoint one in his place for Prize Dec. - Ibrahim Gebro, Hanna Kus Ishak, Zakhareya Ermi - drawing lot, falls to Ibrahim.

Fri. Eve., May 19, 1899.

Hanna Chukky recited – on Morals.

Two or three cases of discipline reported

Letter from Elyas Abdo to principal, acknowledging his shortcomings & asking to have the rule forbidding his going out of the school yard without permission rescinded.

Rescind it, with the understanding that except going to church Sundays & Thursdays he shall not go into the city without special permission from the principal.

Began to review list of pupils with reference to advisability of their return next year.

May 26, June 2. Finished review of pupils & revised schedule of studies with reference to examinations.

Programme for Prize Declamation
Tues., June 20, 1899, 4:30 p.m.

Hymn 60. (1, 2, 5.)
Scripture – Ps. 65 – & Prayer – Yusef 'Esa.
1. Ibrahim Gebro, Azakh. 7.45
غاية الغايات
2. Eshak Shemoon, Azakh. 8.33
الاجتهاد
Instrumental Music.
3. 'Esa Hanna, Kerboran. 8.34
الغيرة
4. Nejib Yusef 'Esa, Mardin. 7.67
جاهد جهاد الايمان الحسن
Awarding Prize.
Committee, – Mr. Andrus, Melki Marina, Selim Hanno.
Prize awarded to 'Esa Hanna.
Hymn 157. (1, 2, 5.)
Benediction.

Programme for Graduating Exercises - Wed., June 21, 8 a.m. -

Class Motto - اثبت على ما تعلمت ٢ ت ١٤:٣

Hymn 156.

Scripture - Prov. 8. & Prayer - Pastor Jurjis.

1. Ebrahim Gebro - Azakh -
التمدن الحقيقي
2. Ishak Shemoon - Azakh -
النجاح
3. Hanna Naasy Kus Ishak - Mardin -
ترقي الوطن

Instrumental Music -

4. Selim Melki 'Ashu. Mardin -
نواميس الطبيعة
5. 'Abd el Kerim Hanna Karakalla - Mardin
المدارس

Hymn 283.

6. Nejib Yusef 'Esa. Mardin -
القوة
7. Ishak Hanna Hashish - Mardin -
العمل مع الوداع

Presenting Certificates - Hymn 286 -

Prayer & Benediction - A. N. Andrus.

English penmanship - The one in each of the 3 lower classes showing most improvement to have necessary copy books next year free -

1st class - Best, & most progress, Hanna Kus I.
2" Best Nadir, " " Esa Hanna -
3d " Ebrahim Melki, " Murad Shan.
4" " & most progress, Kerim Efraim.

Highest average in each of 3 lower classes, (term av., exams, dept., & time), to have use of necessary text books next year free -

1st class -
2d " Nadir Ebrahim -
3d " Zakkareya Nuho -
4th " Yusuf Elyas Kûlû -

Highest standing in Prep. Dept. for the year, Garabed Zahdo, also perfect in dept. & attendance, - gave red mor. Bible. 2d ft. Perfect in time & dept. also, gave صور لج. Edward Esa, Eshak Akoob, Barsome Murad, Abd el Ahad Hanna, & Amneh Semono -

School Year, 1899–1900.

Tues. P.M. – Sept. 19.

Yusef 'Esa not yet returned from Kharpūt. Selim Hanno has resigned & gone to Egypt. Ishak Shemūn of last class takes his place.

Arranged course of study

Question raised as to Khalil Hadaya who was expelled from the day school during summer.

Wed. P.M., Sept. 20.

School opened this morning with 24 in High School & 19 in prep.

Yusf 'Esa came this morning.

Principal reported result of inquiries about Khalil Hadaya, & brought in written report of case as made by Ishak Hasheesh. Much discussion, – Kh. Yusef Karakalla present during part of it. Finally decided not to receive Khalil & also Kerim Hadaya. (Bahi, Hanna, Yusef K., – Yusef E. would reject Khalil & receive Kerim. Ishak Shemoon excused from voting, as he is new.)

2d Prep. take Genesis Sow. for 2d reading.

Fri. Eve., Sept. 22, 1899 – First full meeting. Teachers must keep account of their own absences & tardinesses, both at opening school & at their classes, & report.

Be on the watch to prevent writing translations in Eng. & Tksh books.

The roll was reviewed, & after careful discussion decided that 4th class should be incorporated with 1st Preparatory. They are but 3 & it is not worth while to organize so small a 4th class. They are also but very little, if any, in advance of the 1st Prep.

Probably it will be desirable to organize a 3d class in Prep. Dept. for the more backward ones.

Fri. Ev., Sept. 29, 1899

Time for 3d Nahu is short, & any way present arrangement is not good, 3d class having three studies right together, & four of their five before noon.

More care must be taken to cultivate attention, so same thing will not have to be repeated over & over.

Plan for rhetoricals approved, - 4 divisions, beginning Oct. 18, - the Wed. after completion of first round to be given to answering questions.

In writing in the H. S. require of all three classes 8 to 10 lines of ordinary script a day, - under Hanna, - 2d & 3d classes 5 lines a day of Capitals, Daud Daudo (?) In Prep. Dept. Hanna gives Turkish, & Ishak Capitals Mon., Tues., & Wed., & ordinary script Thurs. & Fri. Bahi complains of the colored inks, - see if we can arrange to get on without em

Behnam Fath Allah wishes to be excused at 3:30 to go to Syriac school for Syrian & Kershone. In rearrangement of lessons, Eng. comes at that time, & he is backward in studies. If he does well in studies, Hanna will give Kershone.

First Class wishes to be allowed to stay out part of morn. study hours to practice Geom. - Not approved.

Arrange 3d Prep. Class -

Fri. Eve., Oct. 13, 1899.

(No meeting last week because of a funeral some wished to attend.)

Yusef finds 3/4 hr. more than is needed for Hist. Red.— so may use 1/2 of it in revising compositions, &c.

Shall 1st Prep. take up Asl Khitab on completing small Surf, or spend rest of term reviewing small book. Suggested to take up Nub el 'arf—

Elyas Fath Allah, Ibrahim Yakob, & Selim Nokho 3d Prep. class in Naksh- take Exsir for a few weeks.

Forbids a certain game— [illegible] Also, teachers look out for scratching walls. Give notice pupils must attend to their needs at recesses & not be asking permission during sch. hrs.

Towfik is very backward— talk to him.

Change p.m. recess to 2:15, & put 3d Nahw 1:45—2:15.

Let Bahman Fath Allah begin Syriac with warning that if he does not keep up in other studies must drop it.

Fri. Eve., Oct. 20, 1899

Melki Hanoosh has been quarantined because of itch

Towfik Elyanag was very careless & indifferent at first, & was put in 3d reading class. Is doing better now, so can be put in 2d.

Review of all the pupils in H.S. & Prep. Dept. as to their standing & progress.

Fri. Eve. Oct. 27.

Towfik & 'Aziz are backward & lazy. Try when they fail in a lesson depriving them of the next short recess.

'Auseeh Musa is very dull,—if he keeps on at this rate, not worth while to keep him on in school.

Try forbidding play during short recesses. Omit singing Thurs. p.m's so as to get to meeting in season.

Fri. Ev., Nov. 3, 1899. Kawnie Elo has been sick all the week, but seems to be getting better.

Yusef complains that 'Eza does not seem to get hold of Geometry. General discussion of the standing for this first month of the term. Principal thinks, the poorest he has ever seen,—only one average up to eight, & most of them between 6 & 7. Question is raised whether it may not be best to make up a fourth class from weak members of third,—some of second perhaps dropping to third also. Deferred for another month.

Fri. Ev., Nov. 17, 1899.
Last Week nothing special to be noted.

Request from Towfik & Aziz to take Wms catechism instead of West. Cat. Disallowed

Dec. 4 will change noon recess from 12 m. to 9 a.m. From now on p.m. recess only 5 min. on Thurs. & dismiss at 3:30 so as to get to prayer meeting.

Discussed deficiencies in Prep. Dept. Suggest to Emmanuel Hanna to take an additional study.

Is there any objection to receiving Kerim Hadaya now, if his father requests?

Fri. Ev., Dec 1, 1899.
No meeting last week.

Ibrahim Melki is studying & wishes to take Examinations with his class so as to keep on with it next year. Make no promise.

New program submitted.

Proposed that the pupils boarding in the school be required to take a long walk twice a week.

Fri. Ev. Dec. 8. Paper from Komie the monitor complaining of disorder & disobedience. Boghos, Zakkareya, & Shemoon Keryakus reported by Ishak. Has the control slipped out of his hands, — is there a spirit of antagonism on the part of others such that his usefulness is at an end? Investigate.

Last Sunday Tawfik came & complained that Garabed struck him. If proves true, punish him in like manner.

Fri. Ev., Dec. 15, 1899. Yusuf, absent the last two weeks because of illness, present.

The new program reviewed. Also the standing of pupils in H. S. & 1st Prep. Dept. Second Prep. Turkish in a very backward state. About 2/3 through 1st Book, reading & translating. Hanna proposes to keep them on about two weeks longer & then review from beginning of book preparatory to Examination. Let Andrus be present at a recitation, stir them up, & report.

Aziz Aafaryan is doing nothing in Arithmetic. Let Hanna talk with him & report to Principal who will then determine if it is necessary for him to drop to a lower class.

Behnam & Dinha in 2d. class are not doing satisfactory work. Give them warning they are in danger of losing their class standing, & especially B. if he does not do better must drop Syriac.

Principal reported on the matter of disorder in study hours brought up by Kawmie's paper last week, that while he was investigating, a fresh case came up & he gave a summary feruling to Samuel Efraim & Aziz Asfaryan. Also, to Garabed Lahdo on account of Tawfik's complaint. Query, – Should these & the ones implicated in first disturbance be also written down in deportment. Consider next week.

Fri. Eve., Dec. 22 Chief not present. Hanna has talked with Behnam Fathallah & Aziz Asfaryan – They promise greater diligence. Principal has talked with Dinha & Behnam, warning them they are in danger of dropping to 3d. class. Ishak reports Aziz no better. Baki wants to work at him one more week, so final decision deferred.

Andrus reported on visiting Turkish classes in Prep. Dept., & gave comparison of his own & Hanna's marks, showing that he has marked about 1 unit higher than Hanna. There seems no such marked difference between individuals as to call for division of the classes, – Hanna recommended to mark a little higher, & his plan for second class as given last week approved.

Teachers' prayer-meeting has not been attended last two weeks, – the principal to see if more satisfactory arrangement of program can be made.

Complaint has been made by Daud of neglect in Arabic writing, - & counter complaint by some of the classes that he marks them too low (!) & is careless in correcting. Hanna at principal's request has inspected D.'s work & reports that it is well & faithfully done.

1st Prep. is just finishing 2nd Med-arij. They should have dictation exercises two days in week while reviewing, - & all should have dic-

1st Prep. Eng. will finish book Tues. Have Examination Wed. 1–2 p.m.

Tues. P.M., Dec. 26, 1899. Special. Kawwie reported yesterday morning that Prim.-Ev. Nadir defied him, & finally N. & T. put him out doors. Suspended N. pending investigation. Inquiries by myself & with Yusef brought out that while Kawwie & Emmanuel & some others were in the little room, the boys around the stove in the large room made disturbance. 'Ameeh Musa hurled Ibrahim Yakob away in order to take his place, - others were pricking ea other. K. coming out, singled out 4, 'Ameeh, Ibrahim, Aziz, Towfik (?), saying, "You deserve punishment". Nadir, who had remonstrated with 'Ameeh for his roughness to Ibrahim, interposed that Ibrahim had done nothing. K. replied roughly, "this is not your business." &c. They bandied words, & Tomas interfered, pushing Kawwie against wall, & twice thrusting him out doors.

Nine p.m. the four were summoned. I made a brief statement of the case, & then gave opportunity for correction, or statements by the parties, & then to the teachers to question. After their withdrawal, we took the case into consideration. Andrus called attention to four points.

1. Karabash or Kulleth.
2. Jealousy between Kawrnie & Nadir.
3. Improper behavior by Kawrnie.
4. Tomas's interference.

All agree that Tomas is most to blame, Kawrnie next, Nadir least. Suspend Tomas 3 days, K. 2, N. 1, the latter filled his time yesterday, & then use means to reconcile.

Fri. p.m., Dec. 29. Called in Nadir & Kawrnie, who were easily reconciled. Then Tomas for talk, he blames Kawrnie, Emmanuel, & Ishak for partisanship. Finally consented to drop all past & make new start.

Then Emmanu- was called in, he denies in toto charge of partisanship or favoritism. Then Tomas was called in, & finally N. & K. & all four made up.

After their withdrawal, decided not to mark them in Dept., but those who made disturbance two or three weeks ago must be marked.

Fri. Ev., Jan. 5, 1900. Emmanuel Kus Hanna has given up his lesson in Hygiene with Yusuf, complains of pain in his chest, & does not feel equal to more than his regular lessons.

Reported that Yakob Kernie has left school. Hanna Chukky to see his father.

'Abd el Ahad 'Abdullah is reported as having disobeyed the monitor. Give him a feruling.

'Aziz Asfaryan go into 3d Arith.

Fri. Eve., Jan. 12, 1900. Nothing special.

Fri. Eve., Jan. 19, 1900. Hanna Chukky made further report on writing. It appears there is no reason for the complaints made by some. But let him take average again after a week or two.

Next Thurs. day of prayer for Schools. Dismiss at 12, meeting 1–2.

Examinations, Fri. of next week & Mon., Tues., & Wed. a.m. of week after. Prep. to take parts of Mon. & Tues.

Fri. Eve., Jan. 26, 1900. 3d English has finished book, but not reviewed all. Review, & take poetry before leaving. Complaint between Lawrnie Elo & Skander Speer, Hanna Chukky has begun to inquire into it, let him finish & report.

Discussion of studies for next term.

Fri. Eve., Feb. 2, 1900. Ishak Shalnoon has resigned. Trustees have sent for Shabo 'Arab to take his place rest of year. Till he comes, divide work of his classes. Hanna Chukky come at 8 a.m. open Prep. School, & sit there till twelve. When a teacher not present Garabed Lahdo sit as monitor. Mrs. Dewey will take 1st Eng. & 2d Geog. Call on Theologues for some aid. Program for both schools arranged. 1st Prep. take Geog. Khalasah El Safeyat for a month or so, & then consider advisability of resuming Arithmetic. Take Kalileh & Dimn- in reading. 2d. Prep. take for 2d. exercise in reading Exodus, 3d. pt.

Hanna Chukky take 2d. Nahū, as with last class.

Yusef Elyas Kulū did not pass in Algebra, — give him a month to make up. Melki Hanashe failed in Arith, — Selim 'Abrame in Geog. & Kownie Elo in Arith. In view of all circumstances, not require 2d. examination. Especially, good term standing.

Emmanuel Hanna prefers request from his father that he be put in High School, — no class for him.

Hanna Chukky reported further on Kawnie Elo. He admits part & denies part; & asks to be confronted with witnesses. Let Hanna pursue the case further & report.

Dinha Melki makes complaint of rough usage by Zakkareya & Shem-K. Turn the case over to Rabi.

Fri. Ev., Oct. 9. Shabo has come & will begin Mon. Morn.

Most of time spent on case of Kawnie & Skander. Hanna to pursue the matter further, & we will meet Monday after School to finish the matter.

Mon. Ev., Oct. 12, Had Skander & Kawnie present for Examination. Result not very satisfactory. Whole case largely misapprehension, attributing evil motives, &c. I to talk with parties.

Fri. Ev., Feb. 16, 1900 - Konstantin's last composition was nearly all copied - Mark him down & make some public mention -

Shabo asks about punishment in school. General principle to avoid punishment as far as possible, appealing to moral motives, & especially corporal punishment as a rule only on principal's approval.

Shall the present 2nd Class be 1st Class next year? General sentiment of teachers that they are scarcely capable & taking the prescribed studies - But cannot decide now -

The small bell in large room was broken last week. Murad

Shaukhor in some measure to blame - Let him have it re-cast.

Khalil Hadaya wants to come into school again - Not now -

Case of Kawrnie up again. He wishes to resign monitorship - Shall resignation be accepted - Bahi objects that this is not the issue - But Mon. Ev. matter was left to principal to talk with K. & Skander, & if he thought anything further necessary, report to meeting. Finally decided to accept, - Yea Yusuf, Andrus, Dewey - Nay, Hanna, Bahi -

Fri. Ev., Feb. 23, 1900. 'Esa is weak in Geom. & Bookkeeping. I see him -

Emmanuel Hanna, Garabed Lahdo, & Nehmeya Kuryakus not required to write with Shabo any longer -

Shabo complains Prep. pupils spend all recess playing,— forbid in short recesses—

Second Class has finished Turkish Surf,— now take Nahû—

Fri. Ev., March 9, 1900— The theologues have rather presumed upon the privileges given them!

Writing in Prep. Dept.— arrange for Daud to give thooloothe once a week,— pupils to write three lines a day,— 5 with Shabo,— 5 with Hanna—

Advise Yusuf Kulu to stop & try to recruit health for next year—

Fri. Ev., March 16, 1900— Set bounds for the pupils,— the road, N. & W., garden walls, W. & S.—

Melki Hanashe, drop Geog. 2d class—

Kostantin protests against being written down on his copied composition unless others are— Empty claim! Let one who thinks another has copied make complaint at the time, or the next week— If false charge is made, complainant to be written down—

Shabo's pupils are getting start of him—

Fri. Ev., March 23— Hermuz el Köshee was impudent to teacher, left school, brought me his books; I sent him to Andrus, he told him to bring his father to see him— Was convicted of lying in the matter— His weekly report will be very low, write him down in deportment, forbid recess two days—

3d Prep— has finished Medaris' I— Examine Monday, 9 a.m. – If satisfactory, put them into Medaris II –

Prep. pupils are negligent in Hassan & Salook – Keep after school!

Forbid playing marbles "for keeps," – also playing in short recess, – also throwing stones – Order in going to church –

Fri. Ev., March 30, 1900 – Pupils are clamoring for a holiday – Next Tues. or Wed. if weather is propitious –

Third Prep. Class was examined Mon. in reading – Disappointing – Given gospel of Mark –

Third English finish 2d reader next week – Begin 3d –

Second Prep begin Turk. – Tues & Thurs. in alternation with Geography –

Fri. Ev., April 6, 1900 – Some pupils have violated the rule about bounds – e.g. Kawmie, Daud, Aruseeh –

Samuel Hanna & Yakob Kebro, – put them into 2d Tksh. class, continuing also in 3d, – if after a time Muallim Hanna thinks fit, may excuse from 3d. – Yakob also go into 2d Arith. same way –

Participants in Prize Declamation – Kowmie Elo, 1st Class – Shemoon Keryakus, 2d – Boghos Krikore, 3d – Skander Daudo, 2d. Selections not to exceed 1000 words, – must be approved by Apr. 20 – Committed by May 16 – First Class must have their subjects approved by Apr. 20, their orations finished by May 10, & committed ready to rehearse by May 25 –

Fri. Ev., Apr. 13 – Kawmie Elo has been selling his pencils to buy marbles, & lying – Turn him over to Andrus –

Herney Yusef, - drop to 3d Turkish -

Rehearsing - must not take place where people see & hear - Also, take care what is written & thrown aside - All waste paper to be deposited in boxes & burned

Fri. Ev., Apr. 20. Andrus & Hanna absent - Zakkarya Vaho threw a stone at Ibrahim Yakob & wounded him - Summoned, confessed, - have him stand before school 1/2 hr.

Monday, holiday being Easter -

Fri. Ev., Apr. 27. Bahi & Andrus absent - Examination of 1st Prep. Turkish in 2d Reader next Tues., 9:45 a.m.

Fri. Ev., May 4, 1900 - Bahi absent - Discussion of several cases disciplin Shabo is rather lax & meddlesome

When examinations take place in middle of term, as Prep. Turkish this week, the averages should be kept to combine with averages at the end of the term -

Declamations & essays finished this week - Let Shabo take next Wed. p.m. for a talk on Morals & Manners - Then invite Theologues to take succeeding Wednesdays -

Fri. Ev., May 11, 1900 -
2d Turkish Nahû, - Examination next Fri. at 9:15 a.m.

Stop the evening study hour -

Fri. Ev., May 18, 1900 - 'Amseeh & Murad impudent & disorderly in Tksh recitation Give them zero in that recitation, write down in deportment, deprive of recess for 3 days except 1/4 hour at noon -

Hanna complains that Shabo in punishing Jurjis struck him on the head. Shabo explains that Jurjis in his struggling struck his head against the wall. Shabo is *unwise* in his management. Instead of enforcing instant obedience he parleys & discusses with the pupils.

Daud Daudo has given writing lessons to 2d. & 3d. classes this year, about an hour a day, — & since middle of March an hour a week in Prep. Dept. — has also written the weekly texts. What should be his pay? Hanna says 25p. a month, — Bahi 3/4p. an hour, — Andrus & Yusef 1p. an hour — Finally agreed on 200p. for the whole thing.

Daud also applies to write graduating certificates & submits specimen of his work. The mere *writing* is good enough but work not neat. Better get Kasm Effendi, who has applied also.

Fri. Eve., May 25, 1900. Skander Daudo, 'Auneeh Jibbur, & Murad Shaukhore go off among the rocks mornings before school instead of coming in to study hour. Talk with them, & advise Skander not to associate with Auneeh.

Dinha complained last Wed. of Kebus Kuryakus (orphan), Boghos, Shammas, & Samuel. On examination with Andrus & Bahi found Dinha began the trouble by interfering with boys' sport. Then he reviled & took up stone to throw. Punished by writing down in deportment & feruling. Evening, he begged for permission to go home, but has finally settled down.

Skander Daudo & Aziz Asfaryan reviled each other, — ferule them.

Vacation next Friday, if all goes well.

1st class have their English examination in translation next Wed.

Discussion of final examinations.

Fri. Eve., June 8, 1900.
Murad was punished for impudence by standing before school.

Attention was called to passages cut out of 'Esa's graduating theme by the Maarif.

Graduating certificates written by Kasim Effendi exhibited, — not up to his former standard of excellence.

Principal expressed purpose to require good paper, & good black ink to be used next year.

Graduating day, speakers in alphabetical order, — valedictory after.

Program for examinations approved

Begun to review roll of pupils with reference to return next year.

Fri. Eve., June 15, 1900.
Finished review of roll of pupils.

Jurjis Chukky bit Selim 'Ashu. Investigate Monday. On investigation it appeared both were to blame & both were written down in dept.

Also, — Monday several were reported as not coming to morning study hour. Finally, it appeared it was a case of misunderstanding, — but Kawme Elo & Constantine were impudent to monitor & were written down in dept. They denied having done anything out of the way, but on further examination, Tues., it was decided the sentence must stand.

Prize Declamation –
Tues., June 19, 1900 – 4 p. m.

Hymn 27.
Scripture, Ps. 97. 98. – Prayer – Hanoosh Ibrahim
1. Skander Melko Daudo, Mardin. –
الجد والاجتهاد
2. Boghos Krikore, – Mardin. –
الصناعة
Instrumental Music –
3. Shemoon Keryakus, Karabash. –
الى ماذا نحتاج
4. Kawmie Elyas, Karabash.
التربية
Awarding Prize – (Committee, –
Mr. Andrus, Yusef Karakalla, Tomas Ibrahim)
Prize Awarded to Boghos Krikor. –
Hymn 224. –
Benediction –

Prize, ½ £. – given by A. N. Andrus –

Graduating Exercises.
Wed., June 20, – 10 a. m.
Class Motto. الرب معكم ما كنتم معه

Instrumental Prelude.
Scripture, Ps. 90, – Prayer, Yusef 'Esa. –
Hymn 302.
1. Daud Melko Daudo, Mardin. –
العلم
2. 'Esa Hanna, Kerboran. –
الوطن
Instrumental Music –
3. Kawmie Elyas Mansoor, Karabash. –
بماذا يقوم نجاحنا
4. Nadir Ibrahim, Kulleth. –
التدبير
Valedictory, – Daud Daudo.
Presenting Certificates. –
Instrumental Music – (Hallelujah Chorus)
Prayer & Benediction – A. N. Andrus –

In Prep. Dept.- Emmanuel Hanna Gileha, perfect in time & deportment.- Gave red 3d. ft. Bible, & highest standing-

Also, perfect in time & deportment- gave each a little booklet-
'Abd el Ahad- Abd el Kerim- Melki Shemoon- Nahmaya,- Tawfik- Selim A.- Samuel- Kawmie S- Mehran- Yakob Ibrahim- Elyas-

Highest Standing in High School-
1st Class- Nadir, gave. Throne David.
2d " Zakkarya, " " "
3d " Boghos, " Pillar of Fire-

Perfect in time & deportment- Daud- Esa- Ohannes- Behnam- Shemoon K.- Shemoon D.- Kerim- Melki-

---

School Year 1900 — 1901-

Fri. Eve., Sept. 21, 1900- School opened Wed. with 13 in H.S.- & 17 in Prep.- Yusef 'Esa has not come yet- 'Esa Hanna of last class Prep. teacher- Some matters of organization & arrangement are yet uncertain; & as a temporary program was arranged Thurs. there was nothing to do but general discussion-

Fri. Eve., Sept 28- Muallim Yusef present- Begin to mark recitations next week-

The six boys brought in to Prep. Dept. from Orphan School apply to be put in 1st class! Good ambition-

Such a difference in proficiency of members of 2d. Prep. Class, make two divisions in Turkish & Arith.- Later, this may extend to all the studies of the class- But at any time the door is open for a pupil to go into a higher class when he is ready for it, & a backward student may have to drop to a lower—

First Division—	Second Division
1. Ibrahim 'Abdullah,	1. Ibrahim Rafael—
2. Andreas Yakob,	2. Speer 'Abd el A.
3. Jurjis Baho,	3. Elyas Skander.
4. Said Hanno,	4. Benyamin Bom
5. Aziz Manassa,	5. Dikran
6. Kobro Keryo,	6. Rizk Allah Yusef.
7. Yakob Dinha,	7. Ameeh Beshara.
8. Yusef Kermie,	8. Garabed—
	9. Yusef Yakob.

__Fri. Ev., Oct. 5, 1900.__
Daud Daudo to give writing lessons in H.S. & Prep. Dept. 10:30—12 M.—
Prep. Dept., Mon., Wed., & Fri.—
H.S.— Tues. & Thurs—
2d Class H.S., 3 lines Cap., 5 fine, daily.
4th " " 5 " " 5 " "
Prep., 4 " " 6 " "

__Fri. Ev., Oct. 12, 1900.__
Baki reports 2d class H.S. weak in Hist. Rdg.— just the work they need!

Hanna complains of the swing.— Let the city boys have first half of noon hour, in alphabetical order,—each not more than 15 turns,—the second half of noon hour for boarders, also alph. order. Muallim Hanna to have an eye on them for a few days.

Make Prep. Dept. two divisions for play,— larger boys N.W. corner of grounds, smaller boys over sehrij or below the house— 'Esa to make out the two lists & give me—

__Fri. Ev., Oct. 26, 1900.__ Yusef 'Esa present. Divided 2d Prep. class, making a 3d class, according to Div. of 4 weeks ago, except Yusef Kermie in 3d class.

Fri. Ev., Nov. 2, 1900. Keep on the regular classes Wed. 1 – 2:15 p.m. giving Eng. Writing at same time.

First rhetorical exercise two weeks from last Wed.

From now on drop singing Thurs. p.m. & dismiss qr. hr. earlier.

Fri. Ev., Nov. 9 1900 The 4th class has finished Surf,—(Bast el 'Arf).—try to finish review this month, Nov.

Maj. Bahrin needs more time, & 3d reading can get along with less.— Take 10 mins. from one & give other.

Selim 'Abranee is very poor in his studies. The principal will see his father, whether he wishes him to keep along with his class & get what he can, or drop back a class.

Fri. Ev., Nov. 23, 1900. Begin winter arrangement next week,—two meals, with recess for breakfast 9:45–10.

Fri. Ev., Nov. 30, 1900. Fourth Class will finish Surf Tues. or Wed. Examination Thurs., 12 M. Also has finished 2d Eng. Reader. Let it take small grammar, leaving examination till end of term.

Third Prep. has finished Acts. Take rapid review, & then Sow.-Gen.

Prep. dept. asks to have Arabic small writing with Esa. All right,—require 3 lines with Hama & 3 with Esa a day; Caps. as before^{4}.

Fri. Ev., Dec 7, 1900. Second Class is very weak in Surf.

Fourth Class begin Nahw,— Ajrumieh.

Fri. Ev., Dec. 14, 1900. Some minor disorders reported — Dikran, Jurjis Chukky, & Aneesh Jibbur, — spitting & ear-pulling.

Fri. Ev., Dec. 28. Muallim Hanna has been ill & out a week.

Murad Shankhou has been wilfully disorderly in school room when left temporarily in charge of monitor. Also, playing with Prep. Dept. boys against rule. To be written down in Dept., feruled, & suspended until such time as he shall show proper repentance & give satisfactory assurances of good conduct.

First orphans, — half the class has been reading Turkish, & half Mudarij II. Now take review, — all in both, from the beginning.

The punishment of Murad Melki was carried out Wed. morn. Jan. 2. Saw his father p.m. Thurs. morn. he confessed his wrong before the school & promised to behave hereafter & was allowed to return.

Fri. Ev., Jan. 4, 1901. Aziz Asfaryan is weak in Surf & Arithmetic. Is in danger of falling to lower class at the end of this term. Benyameen Bom Bahi is constantly below the standard in Turkish. Warn him & his father (Bahi to see him) that next term he will have to drop into orphan school for Turkish.

4th class finish Ajrumiah before reviewing & examined.

Emmanuel Hanna accuses Shemoun Dinha of striking him at table last Tues. Ev., & he has virtually admitted it to Mr. Yusef- Let him make up with Em- acknowledge his fault in dining room, take a feruling, & be warned further offence will cut him off from monitorship of Orphans.

Next week, week of prayer. Omit first morn. recitation & singing p.m. making 5 min. recess, & so dismiss at 3:15 p.m.

Fri. Eve., Feb. 8, 1901.
Second term began Mon., Feb. 4.

Daud reports that Dikran & some others tore up their copies. Perhaps he has been keeping them too long on one copy. Change the sentence at least every three weeks, (better every two), though keeping if necessary the same combinations of letters.

Yusef reports Aziz Asfaryan & Selim Jurjis hopelessly backward in arithmetic. Consult their fathers in regard to dropping them to lower class.

Hanna reports writing on privy doors.

Fri. Eve., Feb. 15, 1901. Attention called to studying together in school house. It should be allowed but seldom.

A lengthy discussion of the Diarbekir boys. Teachers have talked with them. Their offences seem mostly to result from lack of previous training, & because they do not know any better! There is reason to hope for improvement.

Pupils are prohibited from going to market tomorrow, & the subject of Saturday to be considered hereafter.

Fri. Ev., Feb. 22, 1901. 2d Class has finished Kuldesta & Surf Othmanee. As it was examined at end of first term in both, no need of examination now. Take up Nahû & 4th Reader, leaving Persian till next year.

4th Class has finished Ajrumiah. After examination take Fsl el Khitab.

'Abd el Ahad 'Abdulla weak, & Melki Shamoon. Let Muallim Hanna give 4th class Arabic dictation once a week.

Behnam Fath Allah may take Syriac.

Change back to 3 meals a day Mon. Mch. 4. Make program.

There is need of some restriction on going to market Sat. Think the matter over this week, & be prepared to determine next Fri. how to regulate.

~~Fri. Ev., Feb. 22, 1901.~~
~~2d class finished Kaldesta & Surf Othmanee~~
~~Not necessary to~~

Fri. Ev., Mch. 1, 1901. 4th Nahû to have Examination, Mon. 9:45–10:20.

Rules for going into the city.
1. The Orphans go to Bahi
2. Boarders, Hanna Malik, Emmanuel Hanna, Yakob Kebro, Yusuf Yakob may go alone; others in company with older ones.
Dikran & Garabed Gagan, with Kerim Ifraim
Tawfik & Samuel Hanna, with Emmanuel.
Ameeh B., Ameeh Musa, & Aziz Keryakus, with Garabed Lahdo.
3. The time for all limited to two hours, between breakfast & dinner.
4. Exceptions, by special permission from Principal or Mr. Bahi.

Fri. Eve., March 22, 1901.

Orphans 1st class have finished John - Examine, & see what next.
2d " Prep. have finished Vow-Gen. Take Exodus, plain -

Fri. Eve., April 26, 1901.

Two or three weeks ago complaint was made that Ameeh Jibbur & Murad Shaukhore had been pilfering almonds from a garden - They did not deny it, & were forbidden to go outside school yard during the day - Now Ameeh presents a paper denying that he did anything of the kind, & Murad denies to me verbally - Ask Yusef to see the owner of the garden, - turn the paper over to Hanna to investigate -

Daud accuses Yakob Kebro of insolence, - throwing his sheet of writing down on floor in anger -

Ask the teachers to present in writing anything they may have in mind for good of school, - either in respect to course of study, general management, drawing more pupils, or anything else - If they wish their suggestions not to be known as coming from them personally, wishes will be respected -

Fri. Eve., May 17, 1901.

Complaints against Ameeh Jibbur & Murad Melki of disorder. (I think myself teachers largely to blame!) Talk to them, - move Murad back to last seat in row, to isolate him -

Some talk on discipline, - Hanna wants it clearly defined what offences shall be punished by writing down in deportment - But better not, leaving pupils uncertain -

Prize Declamation.

Wed., 7:30 A.M., June 19, 1901.

Hymn 29.

Scripture, Prov. 8, & prayer, Melki Marina

1. Hanna Malik, Nisibin, 4th class.

القدوة

2. Shemoon Dinha, Nisibin, 2d class.

الاجتهاد

Hymn 44.

3. Emmanuel Hanna, Azakh, 4th class.

أساس التقدم

4. Garabed Lahdo, Aluzi, 4th class.

الإنسانية والوطن

Awarding Prize. (Committee, Rev. Mr. Parfit of Bagdad, Melki Marina, Jurjis Halaya)

Prize awarded to Emmanuel Hanna, & Mr. Parfit gave Garabed a knife.

Hymn 286.

Prayer, pastor Jurjis. Benediction.

Other Prizes Given.

Highest standing in High School, Emmanuel Hanna. Bible Models. Also, highest in 4th class, & in written Ex.s.

In second class, highest, & in writ. ex. Kerim Efraim, Intelligence Animals

Highest standing in Prep. Dept. Kebro Kuryo, 2d class. Heroes & Great men.

Highest standing 1st class, Samuel Hanna, Kings' Highway.

In 3d class, Speer Bahi, Teddy's Button.

Highest in 1st class written Examinations, Yakob Kebro, Bible Promises.

In finding Bible Verses.

39 papers given out, 580 verses.

Melki Shemoon, 4th class, 39 papers, 581 verses. Reference Bible.

Kebro Kuryo, 2d Prep. 39 papers, of them 38 without help. Ref. Bible.

Those who worked out more than ten papers without help-

1_ Kebro Kuryo-38,509. (See preceding p.)
2_ Said Hanno. 36,361. Bible Jewels-
3. 'Abd el A. Abd. 35,521. Throne David_
4_ Melki Shem_ 20, 297- (see preceding p.)
5_ Nahmeya Kery. 14. 137. Bible Blessings-

Those who worked out all papers-
1- Melki Shem- 39-581- (preceding p.)
2_ 'Abd el Ahad, 39_580. (See above)
3. Boghos Krik. 39-576. Dick's strength-
4. Karabed Lahdo. 39. 571- David & Jonathan
5. Kerim Efraim. 39_568. Little Pillows-
6. Melki Hanoosh. 39. 566_ Mom. Bells-
7. Speer 'Abd el A. 39.565. Little Mike-
8. Kebro Kuryo- 39_524_ (preceding p.)
9. Said Hanno. 39_406- (See above)

Others who kept up to the end,
Kerim Jurjis - Ameneh Musa - Aziz Kuryakos - Andreas Yakob_ Jurjis Baho - Musa Hanno - Hanna Malik_ Bedros Krikor - Yaw Hanna Wreath Indian Stories, & the others Scripture pictures (جمل صور)

Thursday, July 4, 1901.
Present, Bahi, Yusef, Hanna Chukky-
Standing in Examinations reviewed-
Selim Jurjis, 1st Prep., though he passed in Examinations yet in view of term standing must take Prep. again, unless father wishes him to come as irregular, electing some studies
Aziz Asfaryan, also 1st Prep., same-
Ibrahim Rafael Chermy must go in lowest Prep. class again.
Other pupils, no obstacle to keeping on in their respective classes.

Course of study arranged for next year_ (See next page-)
Circular issued last year approved for this next year also-

Course of Study for 1901 – 2.

First Class. Geometry –
Finish Nahu, & Nat. Phil. 1st half –
Book Keeping, & Astronomy. 2d " "
Bible Study, (Dennis's Ev. Chris.)
Turkish – Nahu – Persian, Gulestan –
4th Reader – Nesh. – Hist. – Khat. Kaw. –
English, – Continue –

Third Class – Finish Algebra. 1st half –
Finish Nahu – 1st half – Maj. Bahrein – 2d "
Naksh fe el Hajjar – III & IV –
Bible, – Life of Christ, & Acts –
History – (Dir en Nadhim –) 2d half –
Turkish – Finish Surf – Kaldesta – Imla & Insha –
English – Finish 3d Reader – Grammar –

Fourth Class – (As last year, mainly)
Algebra – Surf (Deb el Arf.)
Naksh fe el Hajjar – I & II – O.T. Books.
Turkish – 3d Reader – Surf – Imla & Insha.
English – 2d & 3d " – Grammar –

For all, – special attention to letter writing, & legal documents –

Wed., Sept. 18, 1901. Opened school, those present with others who arrived during the day, H.S. 29. Prep. Dept. 35, Total 64 –

Work along a few days before deciding whether 2d Prep – can some of them go into 1st, & dividing 3d " –

Jurjis Abranee's son, Selim, by agreement with his father is to enter H.S. with his class, but does not take Algebra & is irregular –

Aziz Asfaryan, also, is counted not a regular student, – does not take English, – & instead of Algebra will take arith. with 3d Prep. Class –

Fri. Eve., Sept. 20, 1901.

Aziz Asfaryan not suited! Wants to go home. Mr. Hanna persuaded him.

There must be a monitor for morning study hour Prep. Dept. Morning study hour, 6 – 7:30. Eve., 6:30 – 8:30.

Discussion of division of 3d class. Postpone action to next week.

Daud Daudo give writing, – H. S. Tues. & Thurs. to 3d & 4th classes & 1st Prep. Mon., Wed., & Fri. Prep. Dept. 10:30 – 12.
As last year,
3d class H. S. daily 3 cap. 5 small.
4th " " " 5 " 5 "
Prep. classes, 4 cap., 3 small, 3 Turk.

Prohibit chains & beads.

First rhetorical, Wed., Oct. 9.

Fri. Eve., Sept. 27, 1901.

Skander Hanna & Ibrahim Melki wish to be released from Scrip. study on the ground they have taken it & passed examinations. See Principal.

Selim Jurjis very poor in English, – Keep on for the present. He & Farid Jurjis poor in Turkish. Ibrahim Abdulla, also poor. (weak, – or lazy?)

Aziz Asfaryan has not been taking Arithmetic. Must see him.

Second & Third Prep. classes thoroughly discussed. If Speer's father wishes to put him in 1st Prep., we are willing. Bedros Boghos, Migrobratin, Musa Hanna, Yakob Yusef, go in 2d Prep. taking special Arith. for present.

Mon. – Speer goes into 1st Prep. – 2d Prep. finish Heb. & take Dirat I.

Fri. Ev., Oct. 4, 1901.

Some time between Wed. morn. & Thurs. noon Tawfik's bundle was stolen. All efforts to find clue fruitless. Spent session discussing it, & searching boxes & bundles of Diarbekir boys.

Fri. Ev., Oct. 11, 1901. Tawfik's bundle was found Tues. ev. after dark by some of the boys in front of privy. money gone.

Hanna Khudhersha has been to the market twice without leave. Called him up & gave him a talking to, - promises obedience.

Shemoon Dinha & Melki Hanoosh quarrelled over Eng. Dict. Murad Melki has been throwing stones.

3d Prep. Class should begin Geog.

Aziz Asfaryan should have more time for Turkish - Keep him over the quarter hour some days.

Make a rule, - pupils not to change around during school hours without permission.

Fri. Ev., Oct. 18, 1901. Garabed Gazar & Ebrahim Cherny were throwing stones the other day - Sent to me, & I ordered them deprived of a.m. recess.

Several boys in H. S. wish to study Syr. Wait till we see first month's reports.

First Prep. wishes to be excused from Hassan es Salook Wed. p.m. Not best.

Letter from Emmanuel Miliha, - Explaining why did not come to school.

Writing, fall of 1900.

2d. H. S.	3 cap.	5 small
4th	5 "	5 "
Prep.	4 "	~~6~~ 3 "

Daily — 3 Trib.

Teacher reviews,
H. S., Tues. & Thurs.
Prep. Dept., Mon., Wed., Fri.

Fri. Eve., Oct. 25, 1901.

Abd-el-ahad Ebrahim very dull.

Much informal talk on various matters.

Fri. Eve., Nov. 1, 1901.

Shemoon Keryakus & Towfik Tomas were reported to me Mon. as having come to blows the day before. On investigation they seemed about equally guilty. Tues. noon in presence of H.S. & Prep. Dept. instituted the order of "Transgressors by Blows", & invested these two first members with the decoration of the order, — a placard hung about the neck, — قصاصاً للمتعدي بالضرب, — which they are to have the privilege of wearing on special occasions!

1st Prep. has finished 2d. Tkh. Reader. Examine next Thurs. 11 a.m.

Fri. Eve., Nov. 8, 1901.

Lutfee & Hanoosh need special lessons.

Dikran Kevork & Ebrahim Chermy broke a tree in yard. Bahi prohibited their playing with other boys for a time. Dikran owned right up to it!

At end of next week change to two meals a day, — winter program.

Reviewed monthly reports H. School for 1st month of this year. Farid is very poor in Algebra, — I must see him, — also Selim 'Abranee.

Fri. Eve., Nov. 15, 1901.

Called up the six new Diarbekir boys & talked plain on going to market.

Ebrahim Melki asks to be excused from writing capitals, — objecting that Daud's writing is not according to rule.

Fri. Ev., Nov. 22, 1901- Meeting of all the teachers, including city schools-

Fri. Ev., Nov. 29, 1901. Skander Hanna asks to be excused a half hour earlier in p.m. while days are so short- No objection-

Mualim Hanna presents a paper from Aziz Asfaryan, complaining that Garabed, Dikran, Towfik, & Naum are against him & Hanoosh!

Time to begin instruction in letter writing-

Fri. Ev., Dec. 6, 1901.
Bahi reports Jurjis & Melki of 3d class & Barsoum & Farid in 4th weak in Alg.-

Examine 1st class Tesh Value & 4th Reader next week-

Fri. Ev., Dec. 13, 1901.
Between dismissal last ev. & opening this morning a number of books, &c., were stolen from Prep. Dept. Little doubt that Sheikh Daud & Hanna Gibbur el Nagir did it-

Reported that Hanoosh Khsha smokes-

Fri. Ev., Dec. 20- A number of the stolen books found this morn. just inside yard gate- Trustees, Andrus & Yusef Karakalla, met with us this ev., & time spent discussing the matter-
N.B.- nearly all the rest returned this Sunday morning-

Fri. Ev., Dec. 27- General meeting of all city teachers again- Special topic spelling- General opinion silent letters should be pronounced in spelling-

After this meeting, a meeting of H. S. teachers - Hanna reported misbehavior of boys on occasion of some Moslems visiting the school this p.m. & he punished them. Among them his son Jurjis, & Melki Shemoon. I mentioned that there are five boys in peril, - Skander Bahi, Ameeh Jibbur, & Murad Melki of 1st class, & Jurjis Chukky, & Melki Shemoon of 3d class. I am to see & talk to them -

Saturday, complaint came to me of Melki Shemoon's misbehavior in the Eng. class Thurs. p.m. when I left it in Miss F's hands to hear the Eng. reading. So Mon. morn. after further inquiry I suspended Melki for the week, calling attention to the fact that every transgressor is in danger, & it is no excuse that others have done so, or worse.

Fri. Ev., Jan. 3, 1902.

Next week being week of prayer, begin at 9½ a. m., having breakfast first, & close at 3: 30 p. m.

Emmanuel & Samuel Hanna have come from Azakh - They must pass examinations before they can be regarded as in full standing in their respective classes. Em. can probably do it, - Sam. doubtful, but let him try for it.

Ibrahim Melki has asked to be excused from writing with Daud, as he thinks he can profit more from others, & submits samples of his writing. We do not reckon him up to Daud yet, but will grant his request.

Last Friday or Saturday, Hanoosh Khudhersha made complaint of Kebro having struck him. Kebro says H.

was pricking boys with needles, &c. - I charged Kerim Ifraim with his brother Samuel, Shemoon Dinha, & Hanna Malik to investigate & report in writing on the facts, & to make a recommendation as to the proper treatment of culprits

Later, - they reported recommending punishment strokes to Hanoosh & to Kebro. Carried out in presence of school.

Later. Jan. 14. - Hanoosh got angry & ran away into the city & was expelled

Tues. Ev., Jan. 21. Dikran Kevork brot a letter from his father this morn. intimating that as he in fear for his life & we cannot protect him(!) he had better come home. Told him I could not let him go on any such letter! Ev. he, Garabed & Towfik would not go in to study. Bali took them over night to his rooms. Wed. morn. I had them up & on their refusing to go into school put them in a room at hospital with a man in charge. Thurs. morn. - Phinie had a talk with them & they promised to be good, not make any trouble, nor try to go to market. Within two hours they ran away! Found they had gone to a relative of Dikran's - Yusef & Hanna went & saw them, arranged they should stay till word came from parents, Dikran where he is, Towfik & Garabed at M. Hanna's. These two came back Sat., making suitable acknowledgments. Dikran is regarded as the leader in their running away, & his action severs his connection with the school. Garabed's father sent for him, & he went home.

Thurs. p.m., Jan. 30, 1902.

Reviewed Examination standing.
Melki Shemoon failed in Life of Christ.
Jurjis Hanna Chukky, Algebra.
Selim Jurjis Abranee, Naksh fe el Hajjar, Surf, Turkish, English
Samuel Hanna Mileha, was favored in Surf & English on account of not having been here first of the term, so will have to be Ex. again.
In Prep. Dept.
Speer Abd el ahad, in English.
Ibrahim Rafael Cherny, Surf.
Yakob Yusef, "

Of these Jurjis Hanna will take Algebra again with 4th class. Perhaps stay out next year & then come back into 3d class again. Selim Jurjis, drop to 1st Prep. Class. Melki Shemoon, & the three in Prep. Dept. Examine again end of Feb. Samuel end of March.

Give notice to Murad's father that it is doubtful if he will be able to graduate.
See Melki Shemoon's mother.
Talk to Farid Jurjis 'Esa

Paper from Emmanuel Hanna, Ibrahim Melki, Skander Hanna, Hanna Malik, Nahmeya, asking to be put in 2d class.

The four of 2d Prep. who have been reading Turkish in 3d class also, are now fully up & need not continue.

Give special attention to Musa Hanna & Musa Jurjis, — coarse & rough, lack politeness.

Look to inattention in classes, whispering, leaning on haunches, reciting too fast, deficiency in explanation, leaning on desks.

Course of Study for 2d. Term—
First Class,— having finished Nahu with Hanna take Book Keeping with Yusef,—& Astronomy with Bahi in place of Nat. Philosophy.
Third Class— Naksh el Hajjar IV & Acts with Yusef,— History, Dir en Nadhim with Bahi instead of Alg.
Fourth Class— Naksh II— & in English begin 3d. Reader & Small Gram

First Prep.— In place of Arith take Health Primer, with some review exercises in arithmetic after a little. Begin Surf (Teeb el Arf), read Nefais, take select Texts, begin small Tksh Gram.
Second Prep. Read Isaiah & Silsalat IV— take Ajrumieh instead of Surf—
Third Prep. Class— Read Tow. Acts & Dirat el Faridat I—

Jurjis Hanna Yeshua of Goeli must try to catch up with 1st Prep.—

Fri. Eve., Feb. 21, 1902. Garabed Lahdo, Ohannes Krikore, & Edward Esa wish to take Armenian as extra study. Let Yusef examine them & report.

Fri. Eve., Feb. 28, 1902. Resume three meals a day next week & change program accordingly.

Letter from Elyas Abdo who was in school 3 yrs. ago. M. Hanna prepare ans.

Shamoon Dinha, Ibrahim Malki, & Hanna Malik wish to take Syriac. Not worth while for Shamoon— Try the others.

Prizes for Declamation

1890.
1891. Yusef Stefan.
1892. Abd El Ahad Jurjis, - Mosul.
1893. c
1894. Esa Hanna, - Azakh.
1895. Tomas Ebrahim.
1896. Khusho Seso, & Yusef Azakhee.
1897. Nadir Ebrahim,
1898. Ishak Hashish.
1899. Esa Hanna, Kerboran.
1900. Boghos Krikore,
1901. Emmanuel Hanna Milcho.

Teachers' Prayer Meetings. 1898.

Nov.	18.	Rom. 8:18-28.	Disappointment.	Hymn 80.
	25.	1 Cor. 3:1-11.	Workers with God.	286.
Dec.	2.	" 2:6-16.	Spiritual Life.	160.
	9.	Matt. 16:21-28.	Self Denial.	216.
	16.	Lu. 25-35.	The One True Touchstone.	70.
	23.	Phil. 2 & 1 Pet. 2. Matt. 11:28-30.	Good Example.	142.
	30.	" 25:14-30.	Responsibility.	224.
Jan.	13.	" 18:1-14	Offences.	113.
	20.	John 1:43-47.	Experience.	209.
Feb.	10.	" 5:10-18.	Unity Father & Son.	70.
	17.	" 31-47.	Testimony to Son.	104.
Mch.	3.	2 Ki. 14:8-16.	Disintegration.	150.
	10.	Neh. 13:15-22.	Keeping Sabbath.	122.
	17.	Jno. 7:14-19.	Doing His will.	193.
	24.	Ps. 125.	Security of God's own.	156.
	31.	" 42.	Trials, & Profit fr. them.	18
Apr.	7.	Ex. 14:1-14.	Stand still!	44.
	14.	Acts 12:1-11.	God's providence.	199.
	21.	Ex. 4:1-5.	Use what we have.	145.
	28.	Jno. 8:30-47.	Exposition.	162.
May	5.	" 9:1-5.	" v. 3.	283.
	12.	Eph. 4:1-10.	Perfect man.	141.
May	19.	Ps. 95.	Praise & Thanks.	29.
	26.	2 Cor. 12:1-10.	Joy in Afflictions.	189.
June	2.	Mal. 3:7-18.	Two Classes.	292.
Sept.	22.	Heb. 13:8	Comfort & stimulus.	159.
	29.	1 Ki. 20:35-43.	Our responsibility.	209.
Oct.	6.	Jas. 1:1-4.	Trials.	152.
	13.	5-8.	Wisdom,	142.
	20.	9-11.	Riches.	198.
	27.	12-15.	Temptation.	196.
Nov.	3.	16-18.	Good gifts fr. God.	52.
	10.	19-22.	Giving heed to word.	48.
	17.	22-27.	Law of liberty, &c.	124.
	24.	2:1-13.	Respect of Persons.	154.
Dec.	1.	Jas. 2:14-26.	Faith & Works.	148.
	8.	—	Trust & hope in God.	167.
	15.	Jas. 3:1-12.	Use of Tongue.	292.
	22.	13-18.	True & False Wisdom,	262.
	29.	Ps. 138.	Thanks to God.	24.
Jan.	5.	Jas. 4:1-10.	Strife & Contention.	204.
	12.		not present - sick	
	19.		Andrus led.	
	26.		Examinations.	

1900.
Feb. 9. Acts 13:1–5 264.
16. Isa. 40:27–31. Depend on God. 159.
23. Lu. 18:1–8 Perseverance in Prayer. 198.
March 2. Ps. 23. God cares for us.
9. Jas. 4:11–17. Evil-Speaking, &c. 217.
16. 5:1–6. Warnings to Rich. 180.
23. 7–12. Comfort to Poor. 139.
30. 13– Disease & Healing. 152.
Apr. 6. –20. Efficacy of Prayer. 196.
13. Rom. 6:1–14. Putting away Sin. 200.
20. Gal. 2:1–10. Liberty & Bondage. 155.
27. Matt. 24:42–51. Being ready.
May 4. Gal. 2:11–21. Law & Gospel. 182.
11. " 6:1–10. Harvesting. 286.
18. Isa. 59. Fearful state, cause, remedy! 129.
25. " 60. Blessings following. 283.
June 1. Holiday, – no meeting.
8. 1 Sam. 7. "Hitherto," &c. 158.

Sept. 21. Mal. 3. Preparation for Blessing. 292.
28. Prevented by callers.
Oct. 5. Ex. 33:7–17. Depend on God.

12. 1 Cor. 1:17–31. " " 193.
19. Lu. 11:1–13. Grounds of assurance in prayer. 195.
26. Jno. 14:1–14. What pray for. 194.
Nov. 2. Ps. 123, 130. Prayer & peace Conf. 195.
9. 2 Cor. 12:7–10. Lu. 22:39–46. Conditions of Prayer. 197.
16. Passages. All have sinned. 105.
23. " Punishment for Sin. 253.
30. Ecc. 11:1–6. Sowing in hope. 286.
Dec. 7. Passages. Christ died for Sin. 86.
14. Jer. 4:1–9. Cultivating heart. 205.
21. Passages. Salvation by Faith. 155.
28. Matt. 24:42–51. Annual acct. stock. 249.
Jan. 4. Eph. 2. Greatness of Salvation. 230.
11. Matt. 12:9–21. Present Conditions. 161.
18. Phil. 3:12–16. Christian Life, Struggle. 225.
25. 2 Ki. 13:14–19. Perseverance. 193.
Feb. 8. Prevented by Callers.
15. Jno. 14:15–26. Cherishing Spt'l life. 115.
22. Mk. 4:21–29. Responsibility hearing, &c. 218.
Mch. 1. Lu. 18:1–8. Two Incidents, J.C. 193.
8. Eph. 5:16. Redeeming time.
15. Ps. 108. A fixed heart. 226.
22. Jud. 13–16. Samson. 192

1901-
Mch. 29. Matt. 25:1-13 - Forecasting. 225-
Apr. 5-
12. Acts 8:9-25 - Test in Self-Ex. - 148.
19. Heb. 8:1-5 - Order - 201.
26. Eze. 18 - Personal Respon. - 185-
May 3. 2 Tim. 4:1-8. Faithfulness - 162.
10. 1 Ki. 22 - Gradual loss sp'tl sense. 155-
17. Ps. 121 - Uplift in looking to God 166-

Sept. 20 - Teachers did not come -
27. Ps. 34 - Thanks, & supplication. 30.
Oct. 4 - Matt 18:1-7. Offences. 201.
11. Gal. 6:1-10. Perseverance. 286.
18. Num. 32:16-27. Sin finding out. 205.
25. Rev. 21:1-8. Making new - 166.
Nov. 1. Hos. 6 - False repentance. 193.
8. Deut. 6. Keeping truth before us. 182-
15 - Sick, - not present.
22. Deut. 33:26-29. The Eternal God, &c. 24.
29. Gen. 5:18-24. Walking with God. 185.
Dec. 6. Ps. 116. Thanksgiving. 113-
13. Hab. 3 - Circumstances - 142-

Dec. 20. Est. 3:12-15. God's providence - 193.
27. Isa. 61. Glorious future.
Jan. 3. Ecc. 8:11. Presumption punished. 200.

Feb. 7. Ps. 3. Contrast world's people & God's people.
14.
21.
28. Matt. 5:1-12. Principles, not laws. 68-
Mch. 7. Ex. 32:1-14. Apostacy; Intercession. 200.

Girls' High

NEAR
SU

4:3

High School, Annual Reports:
1900-1914

NEAR EAST MISSION
SUPPL.PAPERS
1845-1933

Report of the Girls' Evangelical High School in Mardin.

For the year 1910 - 1911.

The Girls' High School was closed during the year 1909 -1910 as Miss Fenenga was at home on furlough. We were sorry that it was necessary for her to remain at home another year, so Mrs. Andrus and Miss Dewey were given temporary charge.

School was opened Wed. Sept. 21, 1910 and continued to Friday June 16, 1911, with only ten days holidays. There was an attendance of 37 out of 49 applications, 20 being boarders ; of these two paid the required tuition, three paid three-quarters, five, one-half, and five only a quarter.

Two of the teachers living in the house had had a good deal of experience and were a great help in the oversight of the girls especially since Mrs. Andrus was not able to leave her rooms much in the winter and Miss Dewey lived in another house. Much of the success of the year is due to the good character and faithfulness of these teachers. The new teacher kept house for her brother, a theologue and so did not do full work. When the theological seminary was closed, two months before the close of our school, she was married to a theologue and we asked a teacher in the Boys' High School who had been giving lessons to the theologues to finish her work.

Mrs. Andrus took entire charge of the boarding department and was a great help to the new matron, a girl who graduated two years ago. Last fall Muxy Jibby who has been purveyor for the school for many years died. He was a very faithful servant and was like a father to the girls. Mrs. Andrus has had the difficult task of training in a new man to this position.

For lack of suitable candidates and other reasons, it was thought best not to have a senior class. This made the school work much easier, though the house work was harder as there were so few large girls to do the work. The curriculum was as usual, except that a class in Turkish was begun, with one of the ~~t~~eachers in the Boys' School as teacher. The class was composed of the girls of the second class and the teachers. They were quite enthusiastic about it. Before the change in the Turkish government, no one in this region where Arabic is the common language cared to learn Turkish. Mrs. Thom helped by teaching a couple of English classes after her daughters left for America.

At Christmass time we had a Christmas tree with the help of some presents, work-bags and pictures, that Miss Fenenga and her friends sent us. A short Christmas program was prepared to make the girls feel the real meaning of Christmas. Each girl hemstitched a handkerchief and gave to another girl, so that each gave and received something.

As there would be no graduating exercises a special program was prepared for the end of the school. But the Boys' School closed two weeks before the usual time for closing so we had our special exercises for the friends of the girls and the school picnic at that time and spent the nextweek in preparing for the final examinations.

Mrs. Andrus gave the girls questions to make them hunt in their Bibles every Sunday and they learned a number of Psalms by heart. A special study of the Character of Jesus has been made at morning prayers, besides the regular Bible classes and religious exercises. Unfortunately the condition of the Mardin church this year has made it impossible to gain spritual help from that direction. But during the five weeks that we were shut in by the snow special services were held in the school and the girls had a better opportunity for thinking, making a marked change in the character of many of them. I think most of the girls in the school love Jesus and want to do right, though many of them do not fully understand yet what is required of a Christian. We have tried to teach them how to govern themselves so that they may know how to conduct themselves on leaving the protecting care of home and school.

We are looking forward to the return of Miss Fenenga to continue the school next fall and we hope it will not be long before we have our much needed new building. We overflowed into Miss Fenenga's rooms this year , but will be crowded next year when there are four classes.

Yours in Christ's service,

1911-1912. Report of the Mardin G.H. & Boarding School.

Another year of service has come to a close for instructors & pupils of the Mardin High School. We feel grateful that we were privileged to join in the effort once again. Mrs. Andrus & Miss Dewey had charge of the school until the return in Dec of the Principal from her two years sojourn in the U.S.A. They have since continued their good work by advising & teaching. Mrs. Andrus taught Senior Bible, Mrs Thom Misses Dewey & North & the Kindergartener each gave weekly lectures to the seniors along pedagogical lines. Mr. Yusif assisted in Turkish & the principal in the sciences but even so there was plenty of work for the four regular teachers.

For some time we have felt that our course of study was too heavy for four years so a permanent preparatory year has been incorporated. The course now provides for 5 years of Turkish & English; 5 years of work in Arabic Grammar Composition & Rhetoric. Arith. & Algebra. Pol. & Phy. Geography; Botany & Ancient History. Pedagogy & Bible all in Arabic. Turkish History in Turkish. English History Physiology. Astronomy & Physics in English. The language of the school still remains Arabic.

The question now is where to get a Turkish teacher & where to get \$100.00 to pay her salary. We pay our present teachers \$65, \$53, \$44 & \$39 per-annum and board. \$100 seems a large salary for a woman to receive in these parts but so far we have found no one willing to leave the comforts & pleasures of the coast cities to come to the —

interior even if a large salary is offered so I think we shall have to depend on home talent as we have had to do for Arabic teachers. This will make our grade of work in Turkish low for the next two years. If some one heed our plea for the $100. + we do not succeed in getting a good Turkish teacher we plan to send one of our graduates to Marash on part of the money and spend the remainder on the best Turkish teacher we can get here.

It seems too bad we could have but 40 pupils this year when the same force of workers + accommodations could have handled 80. Our income from home has been small + people suffer from extreme poverty here so every father is anxious to have his daughter help if possible to support the family + has but little inclination or means to help her secure an education.

Food + fuel + everything has been exceedingly high this year but by cutting out every thing that could possibly be considered a luxury + not allowing one crumb to be wasted we have succeeded in keeping the board within $25.00 for the nine months

Of this sum each one of the boarders earned a fifth by house work, only one paid the remaining 4/5 cash. Six paid half of it, six others a fourth + the rest still smaller sums. The seniors + juniors gave notes for what they could not pay + the sophomores gave notes for one lira each. The 18 city girls all paid their one half lira tuition in cash. Nearly all the girls earned their rent + other incidental expenses by making lace. We have not a cent to begin the school with unless some of you, say ten, take it upon yourselves to help us to from $20–$25. Ten others from $10.00–$15.00 + ten more who

who can give from one to ten dollars! With drought, locusts + government troubles what can we expect from our poor people. Some actually seem on the verge of starvation. All the lace made during the year has not been sold. Can you not help us sell it for of course if I cannot turn this lace into money I shall not be able to continue giving work to these needy pupils.

We gave two commencement programs, for women only on Tuesday. Thus making it possible for Moslem ladies to come. The mutissarif's mother + wife, officers wives + other high class women were present. Also the teacher + some of the pupils of the Moslem school. The house was packed. All listened quietly + respectfully to the program but they seemed to be especially pleased with the cantata, May pole, + gymnastic exercises.

The next day before a mixed audience of parents and friends + Moslem Mudir of the government schools the six seniors gave their parts + received their new diplomas. The government refused longer to honor our old style. Our new diplomas are made out in Turkish + have the grades in all the studies recorded on them.

Socially there have been several new ventures. The Seniors + teachers of our school were entertained by the Seniors + teachers of the Boys School. We in turn entertained them. Progressive games were played + worked smoothly, hardly to be expected considering that this was the first time boys + girls had met in this way. We also had a joint reception for Mr. Jacobs the Y.M.C.A. Sec. for Turkey. He was the third foreigner we have seen during the year

You know of course of our proposed new school building for which the W. B. M. has granted $6000.00. Well when we came to dig the cistern & prepare the the ground for the building on the only avaible ground, a steep rocky hill side, we soon found that we had a much bigger job on hand than we had bargained for. That it will take $8000.00 instead of $6000.00 we are sure of. You may blame us for not having estimated the cost more carefully but could you see the site you would be more charitable. It was impossible to know until we got down to it to know how much of the mountain side was earth, how much rock – the hardness & kind of rock in which kind powder would work effectually & which kind had to be cut inch by inch. The cistern 20'x20'x27' is completed – Two huge pillars support the arch roof & it fortunately has several feet of water in it, dirty horrid water that was lead into it from every conceivable place during the spring rains. So as soon as we get another installment of money we can begin to build I hated to see the dirty water go in but am very thankful now for half of the people in Mardin are suffering for lack of water. Water is such a question here & that is why we have to have such enormous cisterns. We have already used $50.00 worth of powder for blasting in the cistern & leveling the ground & over $1500.00 for labor & yet the ground is not intirely ready. Labor is very much higher then before this will add another $1000.00 to the cost of our building. Our friends here seem to understand the strait we are in & have & will try again to help us. The Alumnae gave $20.00 & hope to give as much again The workmen have each & every one given us from two to six days of free labor, some of the merchants have hired men to work for them for a time or carrying stone etc - Others have given gifts of money - One village sent 12 men to work for a day and other sent 80 cts, this from a village where not a man or woman knows how to read - The most that any one village gave was $2.08 When we begin work again we expect a little more help but as the locust have taken what little grain there was we can hardly expect that all the aid we get from here will exceed $100.00. But tho the actual aid is little yet we are grateful for it for it has all been given in a spirit of love & even a feeling of gratitude that there was something they could do to help us. Now the thought comes to me that our friends in America will be equally glad to help us. Perhaps you can't find it convenient to come & work yourself, tho we should love to have you do so, won't you instead let our master workman, Georges work for you at 80 cts a day for a few days or if you can't afford that let Ricco, poor man the father of six daughters, work for you for $.25 a Some of you boys & girls won't you come & help carry stones for a few days or let Juma - Melkie or Majeed do it for you for 15 cts a day. If your friends would all give us a few days what a burden it would lift! If a whole S. School or C. E. want to come all in a body as a kind of a picnic why come along perhaps you can rush up walls of an entire room! as the Yankton & Northland College young people are planning.

Now that please remember that ours is the only work for Syrians in the Interior of Turkey - That this is your work. I can not make it seem just right for you to allow us to struggle on so poorly equipped doing only half the work we might did you but help us more. So please help us in some way -

feel sure that we are not planning any luxuries or extravagances & that we are anxious to serve you & our people to the best of our ability. Please some one become responsible for the $100.00 needed for our Turkish teacher - some else give a poor girl a lift in preparing herself for village work. Poor benighted village women who hardly know that they have a soul & who are considered & consider themselves little better than beasts of burden. Many please join us in our efforts for our new building

I would not be unmindful of your gifts this year - We thank the W. B. M. for their help or rather for making the work here possible at all - We thank all the friends for gifts of cards, books, Xmas boxes & money.

May God bless you richly. My heartiest greeting to you - Yours most cordially in behalf of the Station Agnes Fenenga.

Mardin, Turkey in Asia
July 1. 1912.

P.S. Please send all gifts, carefully stating for what purpose to be used, to Miss S. L. Day, Cong. House 14 Beacon st., Boston Mass. We should be grateful for several doz. copies of "Sunday School Hymns" No. I. A. F.

Report of Mardin G's H + Boarding School 1913 – 1914 –
Our new building is still to be built but as Mr. Peet seems to be getting tired of our much asking we expect him to make the a gigantic effort to secure the permission + that it soon will be built. Our stone + lime is deteriorating but our plan keeps growing so in the end we hope the building will be no smaller than planned 5 years ago.

Our little new room 12 feet by 12 has been a great convenience for the Industrial department which has had an enrollment of some 40 pupils. A number of whom are ready to enter the Preparatory class of our High School this coming school year. There were 15 pupils in the Preparatory class + 45 in the school proper.

There were 34 in the Boarding department including the matron + three teachers. The teachers used the recitation rooms as bed rooms + so we were able to accommodate this for us large number of teachers boarding in the school.

These teachers were assisted by four teachers having their homes in the city + a pupil teacher. The regular teachers taught about 6 hou daily while the others taught only three hours a day - Mr. Hanna one of the Boys H. School teachers taught senior Turkish + a teachers class of Arabic Rhetoric. Dr Thom taught a teachers class in Physiology - Miss Graf taught Pedagogy Miss Dudley & Miss Emmich both gave some time to music - Miss North gave weekly lectures on the care of the sick. Mrs. Andrus continued her aid in helping two teachers prepare for teaching senior Bible + sophomore Botany - The Matron taught Turkish History + 4 Turkish classes + the Principal Astronomy, Physics + two English classes - Four English classes as well as all the Arabic classes were taught by the regular teachers - They worked hard, harmoniously + satisfactorily. Even tho they were a new set of teachers with no special training except experience gained in teaching lower grades, but of course they required considerable help in preparing their lessons for teaching.

We had an unusually quiet year no severe cases of illness + two marriages Six girls graduated + thanks to the to the services of our Diarbekir friends their diplomas were endorsed without delay. A number of entertainments were given during the year - Two for Moslem women only. Our Moslem women care little for long essays or speeches, in fact they seem to enjoy nothing solid but are very fond of Plays & dialogues. However they enjoyed the exhibition given for "First Aid to the Injured" ~~given~~ by Miss North & the Seniors especially. Through these entertainments we have become much better acquainted with the Moslem women of the officials & a number would be glad to put their daughters in our school if we would receive them as boarders - This we can not do in our cramped quarters, but hope to do so when our new building becomes a reality. Two young Moslem girls have been regular in attendance the past semester as day pupils & have been exemplary in every respect.

The running expenses of the school aside from teachers salaries were 143 liras - of which sum 20 came from the W. B. M., 7 from the B. G. M. S. - 77 from pupils, 8 from the orphan fund & the remaining 33 liras from friends in America.

A pupils discipline Committee has done good work especially in dealing with little offenses that are usually known to the pupils only - Besides the regular ~~class~~ Bible work the pupils have done personal Bible study, committed to memory a number of Psalms - Read & reviewed a number ~~a number~~ of personal religious books - They have given towards the support of a poor woman - the church teachers - a village Bible woman a child in China + 2 liras to the W. B. M. They have been active in C. E. & S. S. - work in church + wards + hospital & have had a splendid chance for personal work in the school it self as all the pupils in the Industrial department are none Protestants.

We might have done much more than we have & realizing this will you pray that we use our many & rich opportunities for service better next year than we have done in the past. We feel very grateful for all the help that we have received from friends near & far & thank you most heartily -

Yours in behalf of the Station.

Industries of the Mardin Girls High & Boarding School.

I No. of Girls receiving instruction - 40

II Dominant purposes-

- I Training of eye & hand.
- II Self help while a pupil
- III Preparation for teaching industries in the city or village school-
- IV Preparation for house keeping.

III In what branches is instruction given-

- I House keeping
- II Lace making, sewing, & dressmaking

IV

V No. of natives aiding in instruction -

The matron & one H. School teacher gives part of her time.

VI Hours given per week.

12 hours-

" given to other school work.

40 hours-

VII In what year begun- From the very beginning of the school pupils have earned part of their expenses but this year, the lace industry has given a much larger opportunity.

Girls' High

NEAR EAS
SUPPL.
1845

4:4

High School, School Journal,
1886 - 1907/8

EAST MISSION
PPL.PAPERS
1845-1933

School Journal. ~~1887~~ 1886-1887.

1886.

Oct: 22. School opened with examination of city girls. Previous preparations superintended by Mrs. Andrus.

ct:- Jan. Classes carried on by Minoosh Beshanian - recently graduated from "Home" in Const'pl - M. Toma from Kutterbul - M. Antone for Arabic reading & writing & M. Yusef for Grammar & Mrs. Ainslie one Bible class.

Nov. 11. Miss H. L. Dewey & Miss M. G. Nutting arrived, girls at the wayside sing welcome. We find enrolled fifteen pupils, six from the city remaining from Monday morning until Friday night; & one remaining daily only thro' study hours 8.15 A.M - 12.00 & 1.00 P.M. - 4.00,

Nov. 17. Sodie Khabass enters, from city, to stay Mon. - Fri. List of pupils now as follows:

Lucy Hatcho -	City.	Mijinnie Melke -	Benabeel.
Julia Spear -	"	Sadie Gelly -	Midyat.
Werda Hadaia -	"	Romeya Hermez -	"
Melike Antone -	"	Nebatie " (cousin)	"
Sodie Adam -	"	Hatunie Krikore -	Sert.
Fereeda Murad -	"	Mummo Hanoosh -	Karabash.
Susan Eleya -	"	Sara Jurgis -	Mosul.
Sodie Khabass -	"	Susan Bishero -	Kutterbul.

c.30-Jan.3. Recess from Thursday noon until Mon. morning.

Dec. 30 Thursday evening ch. tree in school-room; gifts, following opening exercises of song, prayer - by M. Abdullahad - & an outline talk of questions & answers prepared for Minoosh & the girls, on meaning of Christmas & gifts. - Coffee & cookies. Pleasure of all compensated for weariness in preparing. -

Fine coll. of Eng. hymns, - & Schön. Cotta Fam. in Arabic given to school.

1887.

Jan. 1. Making calls on miss'y families &c. gives pleasure to girls.

Jan. 3-7. Week of prayer. Pupils attend two meetings daily; school hours limited to 9.45 A.M. – 3.00 P.M.

Jan. 10-14. Meetings continued, but we consider it best for girls to attend only one daily. – School hours, 8.15 A.M. – 3.00 P.M.

Jan. 10. Begin the practice of having the girls choose a daily text in turn. At evening devotions two or three individually, then all together called upon to recite it. I then recite it in Eng. & as many as can identify words.

Evening prayer-meetings with the girls on Thursdays begun about this time & carried on for nearly three months.

About this time, also, Mrs. A. gives up the Bible class.

Jan. 27. Day of prayer observed by a union meeting of both schools in our school-room 10.30 – 11.30 A.M. Miss Minosh quite ill, having needed me up with her several times during night. The little Susan, long an invalid, but mate of several of our girls, buried today.

Feb. 2. By invitation whole school down in the G's dining-room enjoy Mr. G's magic lantern entertainment.

Feb. 7. By personal talk with girls thro' Minosh after evening study hour, ascertain something of their status as Christians; result touched & encouraged us.

Later in successive prayer-meetings there is much evidence of hearts turning to the Savior.

Feb. 9. Miss Minosh ill again – chiefly nervous headache, so that we grant her permission to go home every day henceforth. A little outside talk hurts her.

Feb. 10. Miss Dewey takes 2nd Eng. class – reciting four times weekly.

Feb. 21. For two weeks little Sara suffering from a felon –

Mar. 2. Miss Dewey takes Eng. writing class – on Wednesdays.

" 3. Most of the girls sick from fumes of kerosene poured on wood – wet & smoking – by girls getting breakfast:

Since holidays the exceptional good health in school previous, quite often broken in upon – Lucy, especially, being frequently ill.

Mar. 2. Halime & Fareeda begin doing room-work &c. to pay the half-year's tuition &c.

Mar. 10. Miss N. takes 1st Eng. twice weekly. – & 2nd Catechism also twice weekly. –

Mar. 14. Holiday, Monday – as a quieter on Spring fidgets.

Mar. 11 – Apr. 4. Melike kept at home by personal & other ill-health. –

Trouble with Mignie & with Julia, within these weeks.(?)

April 6. M. Yusef goes to Harpoot – illness of relative.

M. Antone takes his class in our school & Abdullahad Antone takes his work with Miss D. & Miss N.

April 8. Sodie Khabass leaves to go with family to Aleppo.

Apr. 12 – 23. Miss Dewey absent in Karabash to attend Conference of churches. – Meanwhile spring cleaning and renovating takes place in school-room & below. Curtain of dark red made & put around stairway railing & one of same material with white edging hung before book cabinet. School-room – rearranged & cleaned. Dress for Halime cut, fitted & made – sewing by herself under directions ~~from me~~. –

April 24. Sodie Khabass returned – family not going.

" 18 – 24 Sodie Adam excused from school, health &c.

" 26 Plant flower-seeds – beds apportioned to girls.

May 3. Lesson on American manner of dressing, to girls.

1887.

May 9-10. Trouble with Lorinda about walks - visits from her father.

" 10 First wild roses, arms-full of yellow ones brot from walks.

" 11. Change of study hour from 7-8 P.M. to 7-8 A.M.

" 14-16 Mignonne at home, Lora with aunt, Nebatie & Romaya with ~~their~~ his mother at an aunt's. - Only four left with M. Tona.

1889–'90.

Sept. 16. Mon. Began working on wheat for burghul. M. Misso, Gillie & Hubbo Khateho, washing, picking over.

17. Tues. Misso, & mother, Hubbo & Sodie Kh. at work, + 3 men for the boiling &c. – Looking in vain for M. Toma who should have been here two weeks ago.

18. Wed. Misso & sister Sadie, Sodie Kh., Hubbo & Gillie – work on school bills.

19. Thur. " " " " Misso's mother, & Muelay who began work today, paid according to work until schools open, when he is to be paid 15 p. weekly, 5 each from M. G. N. & each school. M. Toma arrives, & takes hold of work at once.

20. Fri. Misso, Sadie & Sodie, Hubbo & Gillie & M. Toma.

21. Sat. Miriam's mother arrives from Azakh with Baggie, a new girl, promising but utterly destitute. Mrs. Andrus sent. Misso, Sadie & Sodie, Hubbo & Baggie & M. Toma at work.

23. Mon. Toma, Misso, Sadie & Sodie, Hubbo & Gillie, Baggie & Miriam's mother.

24. Tues. " " " " " Baggie, Nijmie & mother & Jijie.

25. Wed. " " " " " " – " & 2 men grinding.

26. Thur. " " " " " " – "

27. Fri. Toma. Sadie, Sodie, Hubbo, Baggie, Sadie of Midyat – just come.

28. Sat. " " " – " " Nijmie's mother. Halime comes up from Goli – sent Muelay for her. – Kutturbul party arrives.

30 Mon. Toma, Sadie & Sodie, Sadie, Hubbo, Majida, Baggie & Halime; – hafez &.

Oct. 1 Tues. " Sodie Kh. Sadie, Baggie, Hubbo. First-class dines at Mrs. Thom's.

Oct. 2. Wed. Karabash party arrives. School opens, thirty present; more than were expected, since few applications had been received. From first hour all went along nicely according to program in the preparation of which much previous thought had been put. Teachers – Minoosh Bishanian and Toma Hanoosh all day, Mrs. D. 4th Eng. Mr. D. singing 15 min. daily, Mrs. G. 2nd Bible, Mrs. T. Phys. Mon.–Wed., & music for Gymnastics & Dr. takes Phys. Thur., M. Antone afternoons, & M. G. N. Principal.

For particulars of trustees meetings &c. see book of Secretary.

Oct: 16. Wed. Morning prayers conducted by Mr. Ainslie.
" 17 Thurs. " " " " Mrs. Thom.
" 23 Wed. " " " " Dr. "
" 24. Thur. " " " " Mrs. Gates.
" 29. Tues. " " " " Mr. Gates.
Nov. 5. Tues. " " " " Mr. Dewey
" 7. Thur. " " " " Miss Pratt.
" 12. Tues. " " " " Mr. Andrus.

Tuesdays until first of Jan. Mrs. Andrus took charge of morning devotions. After that Dr. Thom took charge. until latter March Mrs. A. resumed From the latter part of Dec., Mrs. Ainslie conducted prayers Thursday mornings, & Mr. A. when here.
Mondays a brief review of the sermon is called for.
Wednesdays All meet together in sitting room for missionary meeting.
Fridays; girls in classes for prayer meetings, 4th with M. Jones, 3rd M. Minorh, 2nd Mrs Gates, 1st M. G. N.
Study hour all evenings excepting Sat. & Sabbath, that of Friday being in sitting-room & followed by games.

Nov. 5 Tues. Girls go out soon after noon to meet Mrs. Andrus & Miss Pratt.
" 7 Thur. " " of first class (six) visit little school in afternoon.
" 11 ? Give row of pins to each girl, especially for pinning collars which they are trying to wear in accordance with frequent injunction. Trouble about papers &c.

No set rules; but necessary & right ways frequently set before pupils and careful & sisterly oversight on part of teachers prove a "better way". All goes surprisingly well.

For two or three weeks in Nov. M. Antoine sick & his classes for most part dropped. M. Bahie attends to some.

Dec. 17 —Halimie kept in solitary confinement in my bedroom because of quarrelsomeness & conceited self-assertion. She the only one making any trouble thus far; had to spend night alone in school room near first of term. – Subdued.

Nov. 27. Critical remarks from Mr. G. together with my observation oblige me to talk plainly to Lucy. Many tears, slight good result.

" 25 Fareeda left school to begin teaching in Mousura. After school, for walk all went down to see her.

Dec. 2. All girls go over to the Thoms' for evening as surprise for Minnie's birthday.

Dec. 25–27. Vacation –

" " 25. Whole school visit little school – my missionary family all together for once. – in afternoon. evening of twining ever-green ropes &c. for decorating schoolroom –

" 27. Thur. Curtains washed starched & ironed by Fareeda (Ruffie), & with girls help got school-room very prettily arranged, west half curtained off carpeted with rugs & seats arranged about sides, red curtains straight down, covering windows. At about 7 o'c P.M. began following program.

Hymn 11, Christ & Christmas (Talk) Recitation Psa. 23 Arabic (all) & then Eng. (2nd Eng. class), Hymn 15 Recitation by Minnie of Matt. 2:1-12 in Arabic with all vowels, excellently done. Recitation 4th class Luke 2:8-14. Hymn Eng. Story of Shepherds Nellie, Diana, Minnie & Katie with Mrs. Thom. Hymn 12. Eng. Recitation 1 stanza Christ's Birth 2nd Class – Arabic 3rd class. Closing prayer Mr. Dewey – Mrs. D. & Dr. being present.

Distributed simple gifts, sent by society in America thru Mrs. Thom, to each girl, & a Christmas card, then passed refreshments, previously made ready. Nuts, raisins, halawie, pears, almonds, cookies & tea, the ladies having shown helpful willingness in last-

1889.-90

Dec. 28. Fri. Girls of city invited to dinner as last evening. Evening of games. - Hide thimble, Shadow pictures, blowing cotton, Dialogue on acquiring knowledge mostly first class, Historical characters, Blowing bubbles, Blind man's buff. - For prayers each girl recites verse, sing hymn & all together say "Our Father";

" 30-Jan 4 - Lucentah ill & Muinosh absent most of time

Jan. 1. Wed. Holiday, calls.

" 5-11. Week of prayer, attend meetings at church at sunrise and at hour & half before sunset, necessitating deferring opening school until 8^{45} & omitting Arabic writing. (3^{30}-4^{00}) Otherwise all lessons as usual, Eng. classes being transferred to time for gymnastics just before noon. Also on Thursdays during these winter months Arabic writing omitted in order to attend weekly prayer meeting. Weather & streets very good during week of prayer. Girls show good, earnest, attentive spirit but no especial concern.

" 10 Fri. All expressed willingness to sign pledge to try to keep Christ's commandments, words, henceforth; all are so docile & willing, but faith & works seem rather dissociated in their minds.

Little unpleasantness this enforcing rule that all day pupils must be in school room - not girls' sitting room.

All wear hair off ears & in one or two braids as insisted upon last year.

Sabbath noon meeting in sitting room - until Jan. 1 on "Prayer".

During Oct. & Nov. evening prayers readings in Luke with Chart of large colored pictures, Jan. in Exodus &c. with Chart.

Jan. 27-31. Trouble with Lucy about carelessness in regard to little things in school - chiefly because of her tendency to talk too much & at wrong times - & "plymorthesis"; long exhausting talk both with her brother Zuca & herself, at length all settled so that the future gives promise of more satisfactory work.

Feb. For two months or so the outdoor walk of Mon. & Thur. omitted on account of inclement weather; but after school

Feb. 5: all went out for a walk in sunshine - snow mostly gone.

" 10 Bedoor Isho reënters school, the baby - her little sister, on whose account her mother could not let her go on with her class in Oct. - having died; but since her engagement has been broken & the man & his family are determined to get her, by foul means, since fair are useless, going about armed her parents wish her to remain under our care continually, even over Sabbath, for several weeks. - Spice of danger.

" 12-14. Wed. - Fri. Semiannual examinations, arranged by subjects, first day all the Eng. & Bible lessons, second the nat. sciences & history, the third mathematics & Arabic reading & grammar, each class thus reciting twice daily; & for the most part in graded order from IV to I, or the reverse.

" 12th. Dark & rainy, but all goes well from the review miss'y meeting at 8 oc to the last afternoon class, except that Sara Jirjis' supposed "composition" on lying that she had taken bodily from a book troubles me again.

13th. Work goes well, sprinkling of visitors all day. Dark and rainy. Heavy shower clears up so that girls go to pr. meeting.

14th. Friday, many visitors. Noon faculty pr. meeting. Hear that meetings have been appointed, to be held in main room of boys school, evenings.

1890

Feb. 17. Monday, Minorsh ill with erysipelas; but before
night all her classes arranged for, Mrs. A. Mrs. W. & I each
taking one, Mr. Bahie & Mr. Iona and two or three girls the
remaining. Permanent arrangement for second boy
year, somewhat delayed by this.

Three girls of first class rather insubordinate with Iona
after I leave for little school.

" 17–Mar. 2. Attend evening meetings, putting study hour at
5^{30}–6^{30} & dispensing with gymnastics before noon using
that time for study. Girls do fairly well with lessons.

" 18– Discipline the three, Lucy, Shimon & Sadie, by keeping
each by herself, till they are ashamed & repentant even
beforehand. Finally they apologize before the school.

" 20 Thur. Letter from Mrs. Andrus, obliges consideration of the
possibility of marriage & departure from among us of Iona.
Hard to present subject to her, but it is done.

Mar. 1–15 "La Grippe" breaks up school for most part. First M. S. A.
taken Sat. night, then Mon. five girls & later one by one nearly
" 3. Mon. all fall. Minorsh back in school but weak, Mr. Antone ill.
" 4–5 Tues. & Wed. drags along after a fashion; but in P.M. tell them
that there would be no more school till Mon. Miss Pratt a help.
" 6– Wed. P.M. the well ones go out for walk; but Thurs. dark rainy
" 7 day & nearly all prostrated. Fri. beginning to get up, but
attend evening meeting those who wish.–
after effects do not soon leave. Dr. very good coming in twice
" 8– daily. Sat: all go to bath, but a rather disconsolate set. Evening
meeting attended. Later news comes to Shimon, Lumina
& Lora that their beloved mother has died! Endeavor to
comfort & lift thoughts to the heavenly home

" 9 Sabbath morn meeting in this line, meaning & uses of death & sorrow;

March.

10 - Mon. All still so ailing & Minoosh confined with her sick sister & M. Antone worse, do not attempt regular school, but those who wish stay in warm school room to study. Much friendly sympathy shown for the motherless girls. Evening word, Minoosh herself very sick, give up hope of school this week.

11 - Tues. Just at twilight Minoosh passed away. No one could realize it, so sudden, so desolating was the shock. Not even the Doctor had realized the end to be near until just at the last. Dr. & Mrs. Thom, Mr. Gates, Miss Pratt, and M. G. N. were with the father and two sisters at the time. It was hard indeed to come back and go down and tell the girls, for their quiet, ladylike, earnest teacher was deeply beloved.

12. - Wed. During morning loving hands cover and drape the coffin. Shortly before one o'clock the bell (of boys' school) begins tolling and the bearers bring the casket from the shadowed house to the main room of boys' school. After a hymn M. Antone read John 11, M. Yusef spoke very appreciatively and at length of the life of Minoosh bringing in statements and impressions given by her associates, - And Mr. Gates spoke impressively. All who took part, as well as most who listened were weak and worn by the prevailing illness, pastor not able to be present. At length the company moves out and down the steep streets to the grave-yard. When about half way there rain begins to fall and settles into a steady down-pour as the body is laid in its last resting place. Many a thot went out to the mother, supposed to be on the road home.

1890.
March.

13 - Thur. Wrote sketch of Minnoshie's life, to send to American periodicals; and more and more, as it was considered, came the realization that her life was especially characterized by faithfulness, earnest unselfish devotion to work with her pupils. The thought of her vacant place makes school work seem well nigh impossible.

14. - Fri. Worked out arranged and rearranged a trial program for daily school work - with the "right hand" gone.

15 - Sat: Meeting of trustees. After disposing of other matters, the trial program came up for consideration; but the two missionaries (Mr. D. & Dr.) did not receive it favorably, seeming to consider that transferring Luciatak from the little school (which would effectually close that) or even closing the school for the remaining three & a half months might be preferable; but M. Yusef opposed the transfer on the ground of his unfamiliarity with Arabic and the pastor on the ground of the value of the little school; so the matter was referred to Mr. Andrus, the absent member, in Midyat; the trial program to be used meanwhile.

17 - Mon. Reopen school, one of the hardest things ever attempted, everything reminded so strongly of the absent one.

18 - 21 - Class work, as well as all else, moves on so well as to give rise to devout gratitude; of Minnoshie's eight classes Toma takes one, M. Nuino one, Melikie & Sadie Khaboz each one, & M. Bahie and M. G. N. each two. - Word comes from Mr. & Mrs. Andrus advocating the transfer of Luciatak, but as an alternative offer each to assume part of his work for remainder of year. Trustees meet and consider and agree in adopting the latter arrangement.

24 - Mon - Little school reopened.

March -
28 and on evening study hour of Thur. + Fri. transferred to Fri. and Mon. mornings respectively, on account of lengthening days + Thur. pr. meeting.

Sabbath evening meetings down in boys' school (for all) attended until the 23rd when after being seated and opening exercises it became evident from the crowd constantly pushing in that the best way would be to leave those so constantly hearing instruction in truth, as the girls, give place to those still in darkness. So we came home.

Walks on Mondays + Tuesdays after school enjoyed, flowers springing everywhere, the principal usually going with them, on horseback, at least one of the times.

30 - Sabbath the larger girls asked permission to attend the noon meeting for examination of those wishing to enter church, and since the principal, tho' advising those from a distance to wait and unite with church of native place, has thro' personal talks with one or two after evening study hour, has been gladdened by valid evidence of change of heart and life - as evidenced, also, in daily school work - of many of them it seemed best to let them go; consequently our own noon meeting was held earlier, at their request.

Conduct of girls in all their work during these days exceptionally commendable; they are getting into the actual practice of not communicating in the school-room and never speaking aloud there excepting in recitations; by careful attention to study, faithfulness in work up stairs and down they give a reward of deep, quiet happiness to the one who gives nearly every waking hour to them.

1890.
April.

5 - Sat; Memorable hail-storm, just at sunset - a short time after Mr. & Mrs. Andrus arrived from Midyat. Stones larger than any of us had ever seen make sad havock with windows and fruit-trees in blossom.

Shimoon thinks she must go home; but Mr. D. says no, - at least until her father sends directly for her. Mrs. D's talk with her helps a great deal

8 - Mr. A. to take the first class in Astronomy and Anc. Hist. & Nat: Phil. while Mrs. A. takes them in Bible and the 2nd & third classes in Botany and the Second in Algebra.

9 - Wed. The Gates start for America. After brief opening prayers, the girls allowed to go out on verandas & upon roof to see the starting and as prin. goes out for an hour lessons are not resumed until nearly eleven.

10, Thur. Mr. A. Andrus. takes up the work with first class. Mrs. A. being still too ~~[illegible]~~ weak from her illness to begin.

11. Fri. Mornings, as since reopening, in my two rooms with liberty to chat while working, all seem to appreciate. The comps. work M. G. N. takes - Satan finds little chance for inducing idle hands to mischief - teachers or pupils.

Apr. May, Jun. Pleasant weeks brimfull of work and encouraging signs of progress. Several of the girls feel that they have had a change of heart and show that the words they use are not meaningless, Melikie, Sadie & Sadie, Gillie Eleesh and Miriam Agah apply for admission to the church - the two latter admitted, the former recommended to wait a little - while Shimoon, Minnoo & Sara, Sadie Gillie, Sadie Karabash & Susan Slaikie are ready to join their home churches and several others I believe are Christ

1890

June 1 Sabbath. Miriam Azaah and Elenah of Kaberga unite with the church

" 4. Wed. Annual picnic. Girls alone invited, crowds of relatives heretofore having made trouble. A quiet restful day down in a lovely nook at the head of a narrow valley. Usual cooking of food omitted, only bread, cheese, cherries, lettuce and the like. All seemed to enjoy the quiet and rest and beautiful surroundings and the little ones the three swings under the big trees and the freedom from cooking &c was a rest to Zoma. Came slowly home in the twilight.

May. 27 Tues. Meeting of trustees, chief topic diplomas, finally decided to grant them to graduating class. Rather lively discussion - late - tired.

" 31 Sat. resumed trustee meeting 10.30-12.00. Cases of individual pupils and changes in prospectus.

From late April on Friday evening prayer meeting classes meet separately again, 4th with Zoma, 3rd with Mrs. Andrus, 2nd with Mrs. D. & 1st M. G.

June 16.17. Individual classes go down at various times to attend examinations in boys' school, Whole school goes down at 2.00 P.M. Tues. (17th) for graduating exercises of Theol. class of four, and again Wed. at same hour to attend graduating exercises of first class in High School.

" 18-23 Final examinations as follows.

A.M. Wed. June 18.

7-8.00 Class III Reading - M. Andrus - school-room.

8.00-8.15 Prayers - assembled in sitting-room of Prin.

8.15-9.00 IV. History (Turkish). M. Zoma - school-room - visitors.

A. M.	
9^{00} - 10^{30}	III. English. M. G. Nutting - school-room - visitor.
10^{30} - 12^{00}	I " " " "
P. M.	
1^{00} - 1^{30}	I Normal " " "
2^{00} - 5^{00}	At Boys' High School.
	Thur. June 19.
7^{00} - 8^{00}	II. Grammar - M. Antone - school-room.
8^{00} - 8^{15}	Prayers, Mrs. Ainslie conducting.
8^{15} - 9^{00}	IV. Arithmetic M. Zona School-room - "
9^{00} - 10^{30}	II. Eng. M. G. N. School. - IV. Eng. At her house, Mrs. Dewey.
10^{30} - 12^{00}	I. Astronomy - Mrs. Andrus - School -, visitors.
1^{00} - 1^{30}	All writing - M. Antone " "
1^{30} - 2^{45}	II. Reading " " "
2^{45} - 4^{00}	I. Bible - Mrs. Andrus, School. III. Gram. M. Antone. sitting room, "
	Friday, June 20.
8^{00} - 8^{15}	Prayers. conducted by Mr. Ainslie.
8^{15} - 9^{00}	IV. Geography, - M. Zona. School - visitors,
9^{00} - 10^{30}	I. Gram. - M. Antone, School. - III. Bible - M. G. N. sitting room, "
10^{30} - 12^{00}	II. Algebra - Mrs. Andrus, " - IV. " - M. Zona "
1^{00} - 1^{30}	IV. Reading - M. Antone, " "
1^{30} - 2^{45}	I. Nat: Phil. - Mr. Andrus, " "
2^{45} - 4^{00}	II. Bible - M. G. N. sitting-room, III. Arith. School - M. Zona, "
	Monday, June 23.
8^{00} - 8^{15}	Prayers, conducted by Mr. Andrus.
8^{15} - 9^{00}	Singing - - Mr. Dewey.
9^{00} - 10^{30}	II. & III. Botany. - Mrs. Andrus - School. "
10^{30} - 12^{00}	I. Ancient History, Mr. Andrus, School "
1^{00} - 5^{30}	Arranging room of Boys' school for tomorrow.
6^{30}	Dress & Recitation Rehearsal in - - - -

Program of Graduating day, June 24, 1890.

8 ^{30} A.M. Opening, Eng. Hymn (Hallelujah) Prayer by Pastor.
Recitation in Concert of Psa. 91. Bedoor Isho leading.
Hymn. 124 in Arabic Hymn-book. Miss P. & Mrs. D.
Greeting - Melikie Antone.
Essay. "Sight-" Susan Eleya.
Recitation in Concert; Psa. 23, Eng. Sadie Karabash leading.
Hymn - 38 - Miss Pratt at Organ, Mrs. Dewey "
Essay. "Need and Benefits of Schools" - Sadie Adam.
Essay - "Flowers" - Melikie Antone.
Recitation in Concert. Ten Commandments; Lulu leading.
Hymn. 280
Essay - "Progress and its Conditions" - Sara Jurjis.
Instrumental Music - Miss Pratt.
Essay - "Observations on Life" (Muteserraf comes) - Lucy Khalako -
Essay - "The Sun and its Benefits" - Shimon Haroosh.
Valedictory "
Presentation of diplomas with address by
Prest: of Board of Trustees (Mr. Dewey) Preceding this
Hanna Chuckian arose and made a speech in
Turkish especially to Muteserraf.
Recitation I. Cor. 13. - - Sara Isaac Haroosh leading.
Hymn - 81.
Closing prayer. - - Mr. Andrus.

No one was allowed entrance without his card of invitation of which two hundred and fifty were issued.
Dr. Thom efficiently managed the seating, Jibber being at the gate, Saleem at E. door and Abdullahad at W. door.

1890

June 24. At about 4 P.M., quite a party started out, Mr. Toma her sister Sara, Lulu, Toma & Khanum for Kutterbul, Toma for Diarbekir, and Shimoon, Mirion, Sara and Sadie for Karabash, and Eleesh and Miriam for Kabea, while Mrs. T. Nellie & Minnie, Mrs. W. & Dian, Miss Pratt and I accompanied them to "the cut". Day pupils all go home.

Sat: June 21. The two Azakh girls start, Miriam and Baggie.
Thur. " 26. Susan of Haikie goes home, with her brother.
Fri. " 27 Sadie of Midyat " " .

Hahnie of Seert not to return to school next year but as no opportunity for her going home is found she boards at the Khabaz house and at Hubbo Esa's to work out their debt to the school she making slippers meanwhile, we expecting to take her with us on our way to annual meeting in Van. But because of cholera quarantines no one goes.

The time of re-opening was decided by the trustees to be the third Wednesday in Sept: (17th), both the times for opening and closing to correspond with the boys' school. But because of cholera opening was delayed to usual time Oct: 2, the two or three previous weeks having been largely devoted to making burgle &c. putting in stores (with far less stinginess in the money line than last year) cleaning, making new yan covers & cushions &c. &c. with the help of Misso, Mukhemmine who is to begin being matron, no teachings and no work during the week excepting directing about the meals but a full Saturday, at twenty five piastres a month besides her board, which as the girls live is nearly forty piastres a month. Hubbo Khatcho, Majida Daodo and

1890

occasionally others who wished to work on tuition worked too.

Fri. Sept: 12. M. Tona married in Karabash to Iskaf Hawash.

" " 26 Azakh girls Baggie & Miriam come, no new ones. Halime returns to board with girls but daily works with Mrs. Thom.

Tues. " 30 M. Shimoon with Dara and Sadie, Tona, Lulu & Tona arrive and M. Tona to consult Dr. – Calling to get day pupils. In spite of promise of so many new girls from distance fear there are to be few. Cholera scare, chiefly.

Wed. Oct: 1 Get school room in perfect order – new pictures attractive.

Thur. " 2 Open school with seventeen pupils, scarcely half of last year's number; but the six graduates leave a large vacancy, and in regard to most of the class below them it was thought best they not return. Bedor Iha, Warda Iskaf and Habbo Esa start in as first class, but only the first seems capable of graduating; the second class is a fine one of eight members, boarders. The teaching force is to be Shimoon, valedictorian of last class, in history and mathematics, M. Antone full time for Arabic reading, writing and grammar, Sucuntala for a half day and I the other half, before going to the little school, being with the girls almost constantly in the schoolroom or my room all other waking hours. But since S. is still ill with low fever Mrs. T. takes Phys. Mrs. D. one and Mrs. Andrus ~~two~~ of her classes, and Mrs. D. has her own Eng. class as last year. Each pupil has daily (except Friday) Bible, Algebra or Arith, Reading, Grammar, History (or Phys.) Eng. and Writing; rather heavy work, but no practicable method of lessening can be devised under the circumstances.

Mon. Oct. 13. Elcesh of Kabeya arrived, also Susan of Dainkie.

1890.

Fri. Oct: 10 In the night Lulu's hair was badly cut, not discovered until Sat. morning when she came up to work in my room

" " 17 Hakimi finally started off with the party going to Sert to attend co-operative meeting of churches.

Miriam of Kabayya arrives, fevering. Dr. will not allow her to go with her class to his house because there had been small pox in her house.

Sabbath. " 19. After continued inquiries prosecuted with care of each girl in turn by various methods during week, called in the eight girls who were sleeping here the night of Lulu's hair cutting, talked, plead, prayed and tested them in solemn ways, but to my deep heartsickening no least confession or clue came to light during the three hours labor with them; the higher wisdom is denied me and it is all an unsolvable mystery, with a bad effect on the child herself making her nervous & fearful. "I wish I had done it so that I could confess and have it cleared up" was the saying of more than one during the long trial. I cannot endure giving up baffled; neither can I endure living in suspicion. It is to be spoken of no more.

Mon. Oct: 20. Nela, Rachel and Susan (Hakimi's sister) arrived from Sert not having seen H. on the way; whole number 23. Six day pupils, fifteen full boarders and two Mon. to Fri.

Prayers – I conduct the Monday morning prayers, questioning on the special good gained on Sabbath, Shimon the Tuesday morning, giving plain, brief sensible talks. Mr. Andrus Thursday morning his short, strong exceedingly practical sermons making me very thankful. Wed. all meet in sitting room for miss'y (Palm) & Fri. pr. meetings

1890.

School hours from 8:00 A.M. to 4:00 P.M. with an hour's recess at noon and ten minutes during forenoon.

Out-door walks after school Tues. & Wed. nights; I go with them one of the two times usually since my faithful "Tossypegs" has died & I must walk.

All attend weekly prayer meeting at church Thursdays.

Evening study hour in pleasant school room from 6:30 to 7:30, devotions with Bible picture & talk with reading till 8:00 Shimoon, M. Shemmi & I taking turns in prayer. Friday study hour is in my sitting room & I pray in Eng. and we usually say Psa. 23, or other verses in Eng. All seem to enjoy the hour and the later recreation, a story, illustrated verses, kindergarten weaving or other treat.

Nov. Arranged bill of fare with Shimoon & M. S. after consulting Fareeda Balie, M. Balie does the marketing for the girls when he does for the boys making the food-getting more cheap and more satisfactory than before. Ibraheem's father, Mualim Eliyas, does what little we need in the line of errands & escorts the girls in their walks.

Mon. " 3. After careful thought and prayer acted upon an impression that came to me in my longing to know the girls real working christians. At close of school after a little earnest talk asked all who felt themselves really Christ's to come to my room a few minutes while those who had not given themselves to Him were to go down as usual. All but one or two in the three higher classes came and after a prayer and few words nearly all felt ready to promise to work and pray for some one girl. If God will only bless us all how good our year will be.

1890.

letters of Delivery.

Seventeenth her class.

Nov. & Dec. On all Fridays the classes meet at 8.00 A.M. for their class prayer meetings; at 8.30 we gather in school for the compositions, followed by general lesson; subjects so far are "Good Voices, in summoning one, delivering message, not calling another (at table &c.) anger; Remarks, making or careless, 'not pretty', blaming, disparaging others; Neatness and Orderliness, Person, clothing, place & things in place; Overlooking work of others, writing, translation or other lessons, envelopes &c.; Manners, thankfulness spirit & word of, addressing others equals superiors &c. Entering & leaving Room, passing, yawning, hand, eating mouth closed. At 9.30 All scatter about in my sitting & bed rooms with their various works to talk and laugh together till noon. For the several first weeks had them, every one, give me a specimen of their sewing plain backstitch, over & over, hemming, basting &c. on the new tablecloths napkins &c. for school, cut several dresses & directed making, also jackets out of innumerable pieces. And in Dec. they cheerfully sewed on the seven lined jackets & nearly twenty aprons, three quilts &c. &c. which were to fill the Christmas box & given to the needy ones; but none of the girls knew!

Fri. Nov. 7. Stove in place.

New clocks for schoolroom came.

Dec. 20 Saturday night after being as well as usual all day little Rachel was found in a faint or stupor and even Mrs. Dewey's long patient efforts seemed vain except to get her body warm again. As she could not speak it was a great mystery until Sabbath shortly before noon when she gradually resumed speech; had jammed her finger in the door upon entering the sitting room alone and had fallen there all in a heap.

1890.

Thur. Dec. 25. Holiday. Girls go to see children's afternoon Christmas tree.

Fri. " 26. " Day pupils come to dinner, parents invited for 6^{30}. when following program was fulfilled; school room decorated.

Hymn ١١ - Nellie Thom at organ -

Remarks by Pastor Jurjis -

Hymn ١٤ - Nellie

Review of Ruth with simple acting to illustrate.

Hymn ٧٩ - Miss Pratt.

Prophecies and	Fulfillments -
Gen. 3:15 - Khanam	Gal. 4:4 - Meliki Esa.
Isa. 9:6 - Sara	Luke 2:10-11 - Nela
" 35:4 - Majida D.	Matt. 1:21 c.d. Susan Kero.
Mic. 5:2 - Susan Kh.	" 2:1 - Toma D.
Isa. 60:3, & 6 c.d. - Rahel	" 2:1, 2 & 11, Miriam Az.
Hos. 11:1 - Lulu.	" 2:13 - Baggie
Mal. 3:1 - Toma K.	Jn. 1:4, 6. - Hubbo Esa.
Isa. 42:1 - Mirro H.	Matt. 3:16, 17. - Warda
" 9:1-2 - Bedoor.	" 4:12, 13 - Majeda Isho
" 61:1 - Elneh.	" 9:35 - Hubbo Khaleb
" 35:5-6 - Sadie	" 11:4, 5 - Mirro Murad.
" 60:1 - Miriam K.	Rev. 5:12 - M. Shimoon.

Hymn. ١٢ Nellie.

Song of Christmas in Eng. Nellie & Dian - Mrs. T.

Recitation Matt. 2:1-11 Nela, Luke 2:8-14 Rahel -

Instrumental music "Star Spangled Banner" - Nellie

Christmas Box from America;

After long sound of approaching caravan bells Hanna & Kinsley Elyas came in from hall bringing large box which they set in the midst.

1890

Christmas - Ropes and nails being removed the girls who wished arose by twos and distributed the articles - so that finally teachers and pupils received as follows.

M. Antone. "Story of Pocket Bible" and pen-wiper.

Lucenlak - White, ribboned apron, sachet; piece of Am. embroidy.

Shimon - Hkf, note-book, white apron, collar & bow, "Stories of Hein

M. Shemmie - Reference Bible, leather & gilt hymn book, calico apron, shag. bag & lining; thread needles & hooks. for dress, sleeve-covers, bow, linen book bag, sachet; pinflat; book of leaflets.

Bedoor. - hkf, note-book for journal, collar (embidy), sachet;
Worda. - " " pinflat; " "
Hubbo Esa. " " calico apron, " small Test.
Miriam Az. " " two aprons, towel, chemistry, pencil, half mor. Test;
Majida Isko. " " blue broadcloth jacket; " cmuta " sachet;
Lara. " " calico apron, pinflat; new ribbon, "
Eleesh. " " two aprons, cmuta; lead pencil, towel, chemistry.
Sadie " " white " " "
Hubbo Kh. " " apron, jacket; slate, " small Test; "
Reference Bible, stockings, towel, feather edge braid,
Miriam K. " " apron, hymnbook, small Test; pencil, chem.
Susan Kh. " " ruler, feather edge braid, new ribbon.
Mirro H. " " sachet; pinflat, half paper pins.
Majida D. " " pencil, jacket; apron, cmuta; collar, Botany,
Melikie " " pinflat, sachet; half paper pins.
Mirro M. " " " " belt-ribbon -
Baggie " " pencil, small Test; comb, cmuta, apron towel, crest, Botany.
Khanam. ", jacket, apron, ", small Test.
Lulu. " " " 3 aprons, ", towel, " pencil.

1890.

Gifts cont; Imma D. hdkf, note-book, pinflat, ruler, new ribbon.
" Kulthum, " " towel, jacket, gotta, cunta, small Test:
Phys. Geog., pencil, comb, stockings, apron.
Nela. - " " pinflat; Phys. Geog., sachet; hymn book.
Susan - " " pencil, gotta, jacket; Phys. Geog., towel.
Rahel, - " " " " slate, small Test; " "
sachet; apron, towel, hymn book.

Some other things appeared, a handsome thread tidy from Hubbo Kh. to M. G. N. also Happy New Year in Arabic from Warda and from Bedor; and few others mentioned; but most of the above bought with money given by friends in America, and Mrs. Andrus and Miss Pratt.

Slight refreshments were passed, & candies to girls.

Instrumental music, "Highland Laddie", Minnie.
" " Shain.

Hymn 18 - Miss Pratt.

Prayer - M. Antone -

Mrs. Andrus gave 25 p. which purchased a white gotta for Susan of Test; and six calico aprons for different girls

Miss pratt gave 105¾ p. which purchased for Rahel of Test. calico gotta, hymn book, slate, Phys. Geog. Small Test:, Soap, grammar and 24 hfs one for every girl, seven small Test:, & Ref. Bible for Hubbo Kh.

Class work for first half year six recitations - besides writing - daily, Bible, Mathematics, Grammar, Reading, History or Physiology and English, M. Antone having the four classes in Grammar I. II. & III. in Reading and all in writing, Sheimoon I & II. in Algebra, III & IV in Arith. I, III. & IV in History, Lucentah Bible III & IV. & III. Eng. M. G. I & II. Eng. I & II. Bible, Dr. T. Phys II. & Mrs. D. Eng. IV. -

1890

Morning prayers, talks by M. Autine and Shimon Tomier every Thursday and Shimon every Tuesday.

Oct. 7 Tues. Rom. 12:1. Whole souled offerings well-pleasing.
„ 9 Thur. Heb. 13:17 - Obedience - to teachers especially.
„ 14 Tues. Eph. 4:29 - Suitable conduct & conversation.
„ 16 Thur. Phil. 4:4 - Rejoicing - even under reproof.
„ 21 Tues. Phil. 2:4 - Seeking good of others.
„ 23 Thur. Rom. 12:11 - Diligence - in all studies and work.
„ 28 Tues. Psa. 119:164 - Continual praise.
„ 30 Thur. Matt. 5:14. - Ye are light of world - give light.
Nov. 4. Tues. Heb. 3:5 - Faithfulness in all duties.
„ 7 Thur. Heb. 12:12 - Help the weak.
„ 11 Tues. I Kg. 10, Matt. 10:31. - Greatness of Christ - Miss Pratt.
„ 14 Thur. Luke 12:22 - Tho' humble, not fear.
„ 18 Tues. Matt. 24:42 - Readiness for Christ's coming.
„ 21 Thur. Jn. 5:24. - Life everlasting.
„ 25 Tues. Rev. 2:10. - Continuing in faithfulness.
„ 28 Thur. Luke 10:41 - Piety and learning both good.
Dec. 2 Tues. Heb. 2:1 - Diligence in doing.
„ 4 Thur. Matt. 12:50 - Relationship to Christ.
„ 9 Tues. ~~Luke~~ 10:39 - Sitting at Jesus' feet.
„ 11 Thur. - II. Cor. 5:14 - Love of Christ constraining (very tender)
„ 16 Tues. Jn. 14:6 - Way of life.
„ 18 Thur.
„ 23 Tues. Isa. 55:6. Seeking the Lord.
Jan. 8 Thur. Matt. 7:13-14 - Entering narrow way.
„ 13 Tues.
„ 15 Thur. Psa. 118:20 - Gate of Lord - robe of righteousness
„ 20 Tues.
„ 22 Thur. Psa. 100:4. - Enter into His gates.

Jan.	27.	Tues. - II. Tim. 1; Faithfulness in after years 2 Ks of Hannah.
"	29.	Thurs. James. 3:13-18. Evil & good fruits contrasted - M. G. A.
Feb.	3	Tues. II. Kg. 4:2 - Use what is at hand.
"	5	Thurs. M. Antoine. Phil. 1:27 & 2:1-10 Christ in me -
"	10	Tues. Shimoon - " 3:14 - press toward the mark.
"	12	Thurs - M. Antoine - James 1:12. Enduring temptation
"	17	Tues. Shimoon - II. Chron. 19:2 Not helping those that hate God.
"	19	Thurs. - M. Antoine - ~~Rom~~ 2 Heb. 12:2 - author & finisher of faith
"	24	Tues - Shimoon - II. Chron. 34:2. Right conduct.
"	26	Thurs. M. Antoine - 119:63 Walk with righteous.
March	3	Tues. Shimoon Matt. 5; choosing verses
"	5	Thurs. M. Antoine - Acts 4:19
"	10	Tues. Shimoon -
"	12	Thurs. M. Antoine -
"	17	Tues. Shimoon -
"	19	Thurs. M. Antoine
"	24	Tues. Shimoon -
"	26	Thurs. M. Antoine -
"	31	Tues.
April.	2	Thurs. M. Antoine
"	7	Tues.
"	9	Thurs. M. Antoine -
"	14	Tues. Shimoon - 34:1
"	16	Thurs. M. Antoine - Ecc. 2:17 - Hated my life.
"	21	Tues. Miss Pratt - 2 Sam; 28:11 & 1 Ex. 35:1-10 Use to utmost gifts in whatever work is ours.
"	23	Thurs. M. Antoine - John - 5:17, Working -
"	28	Tues. Shimoon - Leaflet; "Thou knowest that heart is sincere" 1st pt.
"	30	Thurs. M. Antoine - I Thess. V.
May.	5	Tues. Shimoon. - 2nd part of leaflet.

1891.

May 7 Thur. M. Antone - I. Pet: 1:18 - Redeemed by precious blood.
" 12 Tues. Shimmon. Acts - 9:6 - What shall I do - (Leaflet)
" 14 Thur. M. Antone - Job. 21:14 putting God far from us.
" 19 Tues Shimmon - Ecc. 12, Young to choose Christ. - Leaflet.
" 21 Thur. M. Antone - Jn. 5:1-9 Christ our helper.
" 26 Tues.
" 28 Thur.
June 2 Tues. Mr. Ainslie
" 4 Thur.
" 9 Tues. M. Shimmon Col. 3:12-16 desirable characteristics.
" 11 Thur. M. Antone - I. Pet: 1:17 l.c. fear and obedience.
" 16 Tues.
" 18 Thur.

Jan. 9-26. M. Shimmon the matron gone to Goli with Miss Pratt, and Myrta (Mrs. Gates) takes her place. Glad to have S. back.
" 27 Fright of girls on going down after study hour and finding Hubbo's bundle opened having been dragged from its place in the closet & contents strewed about floor. Very mysterious until we thought of piece of cheese (in Mejidie box) & dog!
" 24-5 Heavy snow storm - Saturday and Sabbath.
" 28-30 " " " Wednesday to Friday, no day pupils.
Feb. 1 Monday - Two new large hanging lamps from America.
" 4 Another snow storm, M. Shimmon at home with sick son.
" 7 Sat. Two new lamps hung in place. New organ stool bought.
" 12-13. Thur. and Friday Semiannual Examinations according to accompanying program. School-room well filled with listeners, many of whom had been invited to mark standings and offer criticisms, as the principal desires all to feel the school theirs.

Hour.	Semiannual Examinations. Girls' High School – Thursday Feb. 12, '91.	
A.M.	School-room –	Sitting-room –
8^00	Prayers – M. Antone.	
8^30	Grammar IV. M. Antone.	History (Ancient-) I Shimoon –
9^30	Recess –	
9^40	Grammar III. M. Antone –	English I and II. M. G. N.
10^50	Grammar II. M. Antone –	History (Eng. + Am.) III. Shimoon –
12^00	Recess –	
P.M. 1^00	Grammar I. M. Antone –	Bible (Kings) III. Lucintak – History IV. Below – Shimoon.
2^00	Recitations &c. – ~~Singing~~ – Mr. Dewey.	
2^15	Algebra I. (Finish) Shimoon –	Bible (Gen. – Neh.) II. M. G. N.
A.M.	Friday – February 13, '91.	
8^00	Prayers – Pastor Jurjis –	
8^30	Arithmetic IV. Shimoon –	Reading I. (Juniors) M. Antone.
9^30	Recess –	
9^40	Arithmetic III. Shimoon –	Reading II. M. Antone.
10^50	Algebra II. Shimoon –	Reading III. M. Antone.
12^00	Recess –	
P.M. 1^00	Physiology – Lucintak – (Committee.)	Reading IV. M. Antone.
2^20	Recitations and Compositions –	
2^35	Bible (Minor Prophets) I. M. G. N.	Bible IV. Lucintak.

1891

Feb. 14-19 Sat. to Thur. holiday, giving opportunity to teachers and trustees to make out standings & determine on status of each pupil &c. &c. Heart-trying days, especially to principal, since as a result of opening the school and all records freely to trustees and others criticisms come in freely. A cyclone or earthquake would be easier to bear by far than these days. Trustees decide that principal must give more of her time - the whole if possible, precluding her going to the Little School as heretofore cutting off half her enjoyment in her work; but there seems no other way - to the Girls' School to be present in classes and know intimately the exact quality of work being done in each &c. They also decide that on account of her health &c. Sueulate be dropped from the teaching force

1892-3

1892 1892-3-

Sept. 21 School opened as published in prospectus. Sixteen were present the first day, soon increased to twenty-five the whole number enrolled; and this has been almost the average attendance, as well, since there have been few absences.

Later

There is no first class, the six who would have formed such class remaining out for teaching or other reasons.

Teachers M. Antone, Susan Eleya and Sara Jurjis. with M. Shumie as Matron. [Shumie gone to Mosul to teach]. In general Susan has the grammar, reading & science classes (History, Geog. &c.) M. Antone helping out in these classes and writing & Bible, and Sara Arithmetic & Bible, Susan & Sara each having three vacant periods a day for study &c. M. Shumie, Susan & Sara take turns in conducting morning prayers Tuesdays, the Principal conducting Mondays & Wednesdays, M. Antone Thursdays, & the three other teachers the class meetings Fridays. M. Antone usually drills the pupils a few minutes at close of school on the five or six verses of the Psalm which is their weekly portion.

Teachers meeting Mondays after school, out door exercise or gymnastics Tuesdays & Wednesdays after school and church prayer meeting Thursdays. - Prayer & experience meeting of six day pupils with principal Tuesdays at 12^{40}, and class for instruction of those who have counted themselves Christ's in view of entering the church, with M. Antone at 7^{30} A.M. Thursdays. Union prayer meeting of teachers of two high schools Fridays 12^{30} P.M. in sitting room of Prin. of Girls H.S.

Saturdays, instructing & guiding those who are trying to work off as much as possible of their school debt.

Oct. Sore throat epidemic-

1892-3.

Oct. 27 - Nov. 1 Conference of Churches held in Mardin, school attends as much as possible with much profit. Morning prayers in school conducted by Mr. Hanna, Mr. Jurjis, Pastor Hannosh, Abrosh & Jurjis.

Nov. 1. Tues. night - Lulu taken with hard fever, which proves a serious illness for two weeks or more; the following day and later quite a number of others had fevers for a day or more and Sadie of Kerboran was disabled for more than a month. And Dr. Thom away in Mosul most of this time, Mrs. Dewey gives invaluable assistance, watcher from outside a few nights.

Fri. Nov. 11. Stoves & double windows put in place.

Sat. " 12 Implement for dragging well for lost pail stolen from yard,

Tues. " 15 Funeral of Habeeb Spear, solemnizing effect on school.

Dec. 29-30 Holidays, with evening of Friday merrymaking, tree &c. with gifts from America, arrived just in time, Lake Geneva Wis.;— All seemed to have a very happy time with no envy or unpleasantness, Mrs. D. & Miss P. a help in the games &c.

Jan. 1-8 Week of prayer. School attends both daily services for the most part. Classes meet daily as usual but with shorter periods & lessons.

During the year, especially from this time, evidences of the Spirit's working in the hearts of the pupils more than in the three years previous greatly stirred the hearts of those so earnestly working with and for them to devout love and gratitude. In several instances a pupil would come of her own accord, as if impelled by her conscience, and confess some fault that I could not have known otherwise, Oftentimes during week day evenings, but especially Sabbath days, the dear girls would come to me one by one rather shyly and quietly but apparently impelled by a longing to talk and pray with me, sometimes almost the whole of Sabbath day and evening — when not absent at meetings — would pass in this inspiring, exalted occupation. And in numberless instances evidences of conquering little besetting sins by the Sword of the Spirit in the form of a simple prayer from the word such as "Set a watch O Lord, before my mouth, keep the door of my lips", "Obedience is better than sacrifice", "All this Christ" &c — these have brought many a thrill of joy to those so yearning to see them established in right-doing for rights' sake.

One day, after a Sabbath of unusually prevalent prayer I was surprised upon closing morning prayers at receiving a request to give opportunity for some who were feeling deeply to speak. I had felt an especially good spirit of faithfulness and obedience in all the air for some time, but was not at all prepared for this evidence of the working of the blessed Spirit; for several arose (even two at a time) and in earnest, contrite way simply expressed their sense of sin and wrong doing in the past, begging forgiveness of all and most of all of God for Christ's sake, and determination by God's help to live better lives. I was awed and melted and felt this a glad rich reward for all the "sowing in tears" ~~and~~ lonely toil and weariness of heart and brain. And there has been very little occasion for discipline or reproof since then, or even from the opening of the school year for that matter. There is no first class and the second class of ten are good earnest faithful girls each one taking the responsibility of a younger pupil Sabbath days, and several of them have little prayer-meetings with one another or with the little ones at whatever times they can get opportunity—mornings before school, Fridays while the teachers' prayer meeting is in session &c. And a good spirit of helping one another has been manifested from the very youngest of the second prep. class up to the oldest girls. The young widow is an especially modest, winning earnest woman. Her remarkable history I have written out elsewhere. In the Friday class prayer-meetings she is with Mr. Shimmun who undertook from the first to give simple talks about the life of Christ. She noticed that Khezanie (the widow) nearly always cried, especially toward the last when the talks were about the sufferings of the cross and what Salvation is. At first Mr. Shimmun thought that perhaps these were homesick times with her; but finally had a little quiet talk with her and found her all broken and contrite of heart, and grievingly repentant of all the past sins and wickednesses of herself and husband and their families, "O it was for this, and for such sins of others that the dear Christ suffered so!" she brokenly cried. And she seems truly changed in heart and life, receiving now gladly & humbly a man like Shemas Gorea whom she had helped to persecute many a time in their village even at one time planning his death in a well. And Mr. Shimmun took special pains daily to go over her Bible lesson with her (since the language is new to her and so when she did well in semi-annual examination she went straight to Mr. Shimmun exclaiming: "I wish to kiss your hand, for it was because of your labor with me that I did not fail!"—She is a very good influence in a quiet way

1893

Mar. 20. Miss Nutting left for U. S. A. in company with Miss Daniels of Harpoot & Dr. Reynolds of Van. Mrs. Andrus ~~took~~ charge of the school. Miss Pratt had been helping Miss N. for some weeks, though obliged to leave her work of touring in order to do so.

April 8-11. Short vacation from Friday evening to Tuesday morning, about half the boarders going to their homes or to friends. M. Susanne invited the others to spend Easter Monday with her at her home.

May 31. Annual picnic. M. Sara had been ill for ten days with influenza followed by neuralgia in her head. Her classes had had to be divided among the other teachers, so all were glad of a day of rest.

June 13. M. Sara had a fortnight's attack of influenza which stopped work in her classes. But it had been previously decided to have no public exercises at the close of school - only the usual semi-~~yearly~~ annual examinations. Such examinations were held during the last ten days of the term, some of them written. At the close of the last one Tues. morn, June 13. the 91st Ps. was recited in concert, "God be with you till we meet again" was sung in English & M. Yusef of the Boy's School led in a closing prayer. The Sert girls were delayed some ten days in getting away, but the others all left for their homes in two or three days.

1893-94.

Sept. 20. School opened with most of the pupils present - 22 boarders & 3 day pupils. No 2nd class was formed - 1st class numbered 7. 3d class 4. 4th class 6. Preparatory 8 - Within a week Julia Sh. Hanna of Sert came down with measles was removed to hospital for a fortnight. Soon after one of the new pupils from the city, Miss Gorgese, was sent home for stealing & lying. The offences in themselves were light, but her persistent denials & seeming indifference to any guilt in the matter, left us no choice but to dismiss her - Her place was at once taken by Meret, wife of Hanna Sara who is still in prison.

Oct. 23 - M. Shummi's brother died.

Dec. 23 Nelie Marina a former pupil died after a lingering illness.

" 28. Usual monthly examinations. In the evening an entertainment in the school-room, Post Office, &c - Vacation from the next morning till Jan. 2. '92 - About half went home or to friends.

Feb. 7. '94 - Half yearly examinations of classes finishing studies. Vacation from Thursday morning to Monday morning, not quite half going home or to friends. Trustees decided not to continue Majida Khal because of her poor scholarship, also her physical weakness. Hatto Esa desired to come back & try again for her diploma, but it was thought not wise to spend more on her looking to her past record for study & present record for work -

May 14. Rahel of Sert, one of the seniors left for home - She had been ill seven weeks with grippe which affected her head & her mind. Though a bright scholar she could not be expected to be well enough

1894.

to make up all she had lost in the short time remaining. Indeed she had not begun to study at all, so very reluctantly we decided it would be much better for her to give up graduating, & seek rest at home. The decision was very trying to her and to her class, as well as to us all.

June. Annual Meeting somewhat interrupted school work the first week in June. Our guests looked over the premises, & decided to give us permission to ask for a grant to build a new bath & wash house, with possibly a recitation room above. A few classes were examined quietly before the public examinations to lighten the pressure on both pupils & teachers. Friday June 15. public examinations began, & continued Monday & Tuesday, with compositions by the seniors

June 20th interspersed. Wednesday A.M. Commencement was held in our own school room, about 80 guests entering by ticket. The exercises consisted of singing, recitations by the school, an address by Mr. Tracy, & the presentation of diplomas by Mr. Gates, Pres. Board of Trustees. Mr. Tracy's address on the general theme of The Awakening & the Importance of Female Education in the East was full of valuable advice to those living in regard to their own future growth. And on the whole all enjoyed the change in program from that of former years, though with no desire to have it permanent in future years. Each year may well be left to be a law unto itself.

1894

Sept. 19th saw most of the pupils in their places. 1st Class. 3. 2nd 3. 3d 2. 4th 2. Prep. 11. Mutts Sea comes in for chemistry, writing & singing. Counting her there are 22 pupils - 16 boarders & 6 day pupils. M. Sara having gone to Mosul with her father's family, Lucieh Yusif of the class of '93 comes in to take her place. Less illness the first month than we had a year ago.

Oct. 20. Negmé Mills's father of Benabeel suddenly appeared to remove her from school having promised her to a Syrian in Kullaat - Questioned as to her wishes in the matter she said she must do as her father wished, though being of age - fifteen - we told her she could do as she pleased - The trustees met & said her last year's note must be paid before she left - It was paid that evening, & she left, though much against her will as all could see - The wedding was to have been at once, but was deferred a week because of her tears - Seeing her opposition to the Syrian, other friends stepped in, Hanna (Mrs. D's man) asked for her, she accepted (there had been no proper betrothal in the other case), & they were quietly married one night at Mrs. Dewey's - For a few days there was a great storm - Twice Negmé was taken to the gov't to give her testimony that she married Hanna of her own free will, because she did not wish the other man, & did wish this one - The effect of this excitement on the school was not as unhappy as we feared it might be, the girls all

1894. being very happy to have been saved to Prot'ism, & not lost utterly as she would have been had she gone to the bitter Syrian family in Kullaat who would have taken her Bible even from her.

So large a proportion of little girls increases the family cares & work.

Nov. 24. Miss Graf arrived and was gladly welcomed.

Dec. 27. The usual annual entertainment in the evening day scholars being invited to dinner. Singing, recitations, Bible questions & games filled up the evening. There were no gifts save cards on the dinner table from Miss Nutting. It had been agreed beforehand to put into a box for the poor what would otherwise be spent on little gifts for each other. When the box was opened it was found to contain 208 piastres. One half was given to the Mardin church for its poor, & the other half to individuals in other communities known to us to be very needy. I have never seen the girls happier than they were over this giving. A short recess followed, school beginning again Wed. A.M. Jan. 2nd

1895

Feb. 7th The half-year examinations were a little late, some classes being behind owing to Susannie's illness & absence after her brother's wedding. One day only was given to public exercises, other classes being examined privately. A short recess followed.

Feb. 9th. Trustees voted to receive Wubbo Esa to the senior class to try again for the diploma she missed in '91.

" 12th School opened again.

1895

June 14-19. Examinations of 1st & 2nd Classes above the average. Others not all as had hoped for because of the large proportion of immature pupils.

Wed. A.M. the 19th was Commencement. Mr. Uemura Sehda gave a good Address. The four Seniors were dignified in their behavior. Mr. D. presented the diplomas. 150 invitations had been sent out & almost as many more were begged for, but had to be refused because of the lack of room to seat more than 180 or 190. Guests went from us to Boys' School where exercises began at 10 30. [illegible] caravan left soon afternoon, & in a day or two no pupils remained in either school.

1895-

Sept 18- School opened at this date as appointed, but owing to cholera & quarantines pupils come in very slowly. M. Luceeh could not come for more than a fortnight. M. Suzanne is not with us, but is helping Miss Graf in the kindergarten. The first class numbers two. There is no second class or third class, though three pupils are doing part work of the third while classed as fourth. So large a proportion of young pupils occasions some confusion, and necessitates greater watchfulness everywhere especially in the family life-

Oct. The middle of this month the grippe epidemic struck us. From three to nine beds were occupied every day for a fortnight, & some solitary cases lingered ten or twelve days longer. None were dangerously ill, but in some cases the disease was prolonged. M. Shemmie was laid up more than a fortnight. In some cases the disease returned two & even three times.

Nov. The school was not fairly in good running order again when alarming rumors of Koordish uprisings around Diarbekir began to reach us. Communication with that region was cut off, messengers we tried to send being turned back. It was plain too that Koords all around us were also preparing to plunder & alarms increased. Some parents took their girls home. M. Shemmie refused to stay, & Luceeh & Marie had charge of the twelve who stayed. The burning of Tel Ermin, Goelē & other villages before our eyes excited fears, & the presence of soldiers was not quieting, but on the whole the girls behaved very well, were amenable to discipline. For about a week we were practically in a state of siege, & more school work could not be done than that limited to the few boarders present. Then the markets were re-opened & day pupils began to return. The 12th news came that Hanna Sehda was killed & Julia in captivity. Sadie Doshi escaped before Goeli was wholly in flames. In quick succession came news of the killing of pastors Aboshe, Hanoosh & Jurjis Khudershian from Egypt who was in Kutterbul on a visit.

Dec. & Jan. The city continued in safety though constant uneasiness was felt. Refugees came in great numbers. Eleesh Hanoosh & Miriam Sahob of Koahi were our guests in school three or four weeks while they were fitted out, the former for Jerich, the latter for Azakh. Seven new girls were received to the school. Bedoor Aboshe of Kutterbul whose father & three brothers & sisters were killed. Eleesh Sebro & Shimone Basso & Maran Basso from Karabash. (Basso was killed & Eleesh, as also Bedoor, was in captivity for a time.) Lucy Tomas Hanoosh. Khanum Yusef & Bethee of M. Ilya of Karabash whose father, three uncles, two cousins & one young brother were killed. & Minnie Mary Shemoon. All these Dervish brought to us almost naked & so dirty! So it was no small work to clean them, clothe them & dress & heal the wounds & sores they all had. Eleesh fevered long & persistently & still remains weak.

Feb. 5-6. Semi-annual examinations were held quietly, no invitations being sent out. A few came in though the weather was intensely cold. The pastor was much missed & was often remembered in his continued imprisonment.

Feb. 10. After a short recess, school reopens - Two more from Karabash came.

April As it does not seem best to send all the girls out to walk at one time they are divided into three divisions each going out one day in a week. Elizeh of Karabash still too much afraid of Koords to go out, so is excused.

May Two cases of continued fever, but very light indeed. Annual picnic omitted because of insecurity outside city.

June 13-17. Closing examinations on Monday & Tuesday - those of senior class exceptionally good as all testified. Wednesday morning brief, semi private Commencement exercises were held - Seniors wore light calico - others their usual school dress. No invitations were given, but a fairly good audience of those most interested appeared. Several prominent families being in mourning were not represented. M. Abdulahad's, Mary Saeed's, pastor's & others. The seniors read their compositions at this time.

Program -

Singing - Hymn 27
Recitation by school. Ps. 72
Prayer. M. Hanna Chukkian
Comps - Julie Antone - How to attain distinction.
Comps. Miriam Mansoor - Love of Country
Singing - Hymn 300.
Comps - Rahel Messud - Female Education.
Singing - God is Love.
Presentation of diplomas by Mr. Dewey.
Singing. God be with you &c -
Prayer - M. Yusuf.

There was much delay in caravans so that a large part of the family remained over the Sabbath following the close. But in ten days all had left save M. Luceek, Miriam Mouroon & Marie Manna Sara who remain for all or most of the vacation.

1896.

Sept. A short time before the opening of the school on the 17th M. Susanne was married. For financial reasons it was thought best to relinquish the valuable services of M. Antone for ten years connected more or less with both our schools. M. Luceek continued in her place, & Miriam Mouroon began service. Pupils came in slowly making it easier to get along without M. Shemmie who was quite ill. Before the end of the month she returned and the school numbered 24, 18 of them boarders. No 1st or 2nd class.

Jan. 1897 - Internally the school went on quietly & easily these first months - But some scandal cases in the city caused a desire on the part of some to involve us & especially Luceek & Miriam. Notes were thrown into the yard - the girls were annoyed on the street. There was an evident purpose to force us to either dismiss Luceek, or have the engagement between her & Elyas Echoo broken off. To quiet talk if possible the Echoos urged our consenting to her marriage, which we reluctantly did. Jan. 28. she was married. We had two days' vacation before examinations which did not occur until

Feb'y the first week in Feb'y. M. Luceek returned as a day teacher continuing with us till the end of the term in June. The last term passed quietly.

Toward the close of the year four orphans eleven and twelve years of age were added to the family, but sent to the day school for their lessons. They were from Kaabi, Diarbekir and Zaele.

June. The closing exercises were very simple. Examinations were held Friday, Monday and Tuesday morning. Tuesday noon, the 15th, there was singing in Arabic & English, prayer and the customary congratulations from the parents and others in attendance.
The Boys' graduating class had their exercises Wed. morning, & by Thursday nearly all from both schools had left for their homes. In our family remained the four orphans newly come - also Lulu Ajoobe, Hodso Ephraim & Monsour Abdul Messiah.

1877

Sept. After a short trip to Midyat & Kullith M. Miriam Monsoor had a half-day school for orphans new & old. School opened regularly the 15th. After a little sifting the number of pupils remained 26 - three of them day pupils. Of the boarders 13 were orphans - 8 whole orphans - 5 with only a mother. Rahel Mesood of Deir came on to assist in teaching, Miriam Monsoor remaining in her place of the previous year - Less of disorder among pupils than for many years, so that M. Shemmie said her work had never been easier - Tammie came, taking a few lessons & helping in teaching & housework for board & tuition - Mrs. Thom took 3d Eng & 4th Bible - also one Fri. A.M.

prayermeeting, & the Sun. evening gathering with the girls for evening prayers. No. 2nd or 1st class — 5 in 3d; 7 in 4th; 14 in Prep'y.

Jan. '98. Dec. 31st there was an entertainment in the chapel — tree, singing &c — to which the girls were invited, each receiving some little gift —

Jan. 25th & 26th half-yearly examinations occurred — Weather very cold & stormy, so the visitors were few. But the exercises were very satisfactory — much more so in some cases than we had expected. After a short vacation studies were resumed Mon. the 31st.

May 16. M. Miriam left for Mosul, going with Mr. Labaree to Jezireh, thence to Mosul with M. Jurjis. Two of her classes were examined & dropped — others were divided among the teachers left, pupils aiding in some cases.

June 14. School closed after two days of examinations as usual — In most cases they were more than usually satisfactory — Ten days before they had enjoyed a picnic day in a garden — a pleasure that had been omitted for two years. Caravans were prompt in getting off, & in a few days none were left, & the home was closed. M. Raheel did not go to Sert, but remains with the orphans — also Rodeo Ephraim of Midyat.

1898

Sept. 21. School opened this day. Pupils came in rapidly & in a few days they numbered 38 — 29 of them boarders & 9 day pupils. A good 2nd class of 5. Julia Spear came as day teacher in the absence of Miriam Mansoor. Eliseh being in advance of her class took two classes paying thus in part for her tuition.

Hanna Sara having been killed we asked Marie to come to us with her infant girl, partly to give her a home, but more because help was needed in the work of the family. Owing to the strict watch kept over the village by their enemies she was not able to get away to us until

Nov. Nov. 16. when I was recovering from a slight attack of erysipelas.

Jan. '99. Selalee Seatora of Hulleth was sent to M. Shemmie's for twelve days — as a punishment for mischief, as throwing notes into privies &c — and for lying. We had thought to send her home, but her mother came on & it was decided to give her another trial —

Feb. 1 — One day given to public examinations at which I could not be present on account of illness — Both the public & private examinations are considered by the teachers quite up to the average of other years, if not above. A few days vacation followed from Wed. night till Mon. A.M. — when studies were resumed again. The following week Selalee was sent home for her incorrigible lying, mischief & inattention to study giving us no hope she would profit by remaining, while the family was kept in a constant turmoil by her presence, to their great harm.

March - M. Shemmie was taken ill with fever and in a few days was removed to her home where she remained two months, the family meantime being under Merie's & M. Rebecca's care - In May she was able to return & assume some general oversight though still very feeble -

The annual picnic was omitted for financial reasons, and two half holidays were given instead.

June. Eliseh's & Sara Jiji's classes with some others were examined privately and on the whole showed that good work had been done - Friday the 16th, and Monday & Tuesday the 19th & 20th public examinations were held with compositions by the 2nd class and Scripture recitations and singing. Audiences were larger than for several years - Weather quite cool.

Caravans were not quite as ready as usual to start, so that none left before Friday save a few from near villages - But by Saturday the house was closed, those for whom no other place could be found going to the Orphanage as boarders for vacation. Save for financial perplexities arising from the high price of grain & all eatables it has been a very pleasant year - profitable to all in every respect.

1899.
Sept. 20. Three facts decided the Station to attempt but a small school the current year. 1. The impossibility of securing a good native teacher to assist in giving the instruction necessary if five classes were received, additional to what M. Rahel & M. Julia could do. 2. The necessity for lightening the burdens of the missionary lady in charge, since the long-asked-for help from America did not come. 3. The continued high prices and the necessity for reducing expenses, coupled with the scarcity of water, and the difficulty of securing adequate supply for a large family. So only two classes were received as boarders — the 1st & the 3d. Two orphans were received to the family to study with the Preparatory Class otherwise made up of day pupils from the Girls' Orphanage and from the city. The whole number enrolled was 25 — 10 boarders & 15 day pupils. This arrangement greatly relieved family cares, and the two teachers were able to carry on school-room work with but little help — Miss Graf & Mrs. Dewey had classes in English, and two of the 3d class gave each one lesson to the 5th. The Senior class of five started off enthusiastically on their last year of work, and gave promise of success both as regards scholarship and maturity of character. For Normal Instruction they began to go to the city school & kindergarten

for a two hours observation lesson every Friday afternoon, Miss Graf having the matter in charge.

Nov. 20. For some weeks much excitement has prevailed in the city, and by consequence in the school, over the anticipated collision with a comet & the end of all things terrestrial. Expectations were also raised of possible danger from the meteoric showers of the 15th & 16th. We were anxious to have the school witness this phenomenon, and watchers were appointed for both nights. But clouds prevented anything from being visible. Neither has any one yet seen the comet. Excitement is abating and business being resumed, all danger being supposed to be past. Want of water causes distress in all our families and no rain as yet relieves the situation.

Dec. 29 Rain & snow in abundance this month.
Intermission from Dec. 24 to Jan. 2. School closed at noon on Fri. and the afternoon was spent in games – "Ruth" – singing. The Postman brought acceptable parcels to all. In the evening the teachers engaged a fish-pond from which work-bags &c. were fished out. One evening all attended a stereopticon exhibition in the boys' schoolroom.

Wishing to share their good things with the poor, the girls ate only bread one morning for the 9^{30} meal and gave the warm dish they would otherwise have had to a poor widow disabled in her hands and with no relative to assist her.

1900

Jan 22-26. Beginning with Mon. the 22nd, all classes not finishing their study were examined privately, two or three a day. Then on Fri. the 26th there were public examinations for classes finishing. Miss Graf remarked at the close that it seemed to her the examinations were better each year than the last! There is increasing attention paid to thoroughness no doubt under Rachel's influence. But this year better results were to be expected from the selected character of the pupils in each class. Recess followed from Fri. night to Wed. A.M. the 31st when the new term opened. Mon. evening M. Julia, her sister Selma, M. Lusech and his boy Andreas came and spent the night and the most of the next day with the girls, to the great enjoyment of all. — The day of prayer for schools is with difficulty observed as we wish to see it, coming as it does in the midst of the mid-year excitement of examinations. This year we had three recitations Thurs. the 25th, following the class-prayermeetings which were occupied with the special subject of the day. An interesting union service was held at 1 o'c. in the Boys School, and the regular church prayermeeting was occupied also with the day's theme — as was the evening service of school prayers — The influences were helpful and we hope will tend to make every day more fully a prayer day for ourselves and others —

March For three days girls omitted one meal to send its value to the starving in India.

The summer term passed quietly with no
June very marked experiences, save that the sudden
death of Abdul Messiah Shear followed in a week
by that of his son caused much sorrow and
sympathy with his nieces, M. Julia and Selma
of the senior class - Examinations were
begun some ten days before the close, so
that the public exercises were limited to
three half days - Fri. A.M., Mon. A.M. and
Tues. A.M. - at the latter time the seniors
reading their compositions before an unusually large audience for such an occasion.

" 20. Wed. A.M. the 20th occurred the Commencement Exercises according to the following
program.

8 o'c. - Singing. Hymn 25.
Prayer - Eskuf Melke
Ps. 65. Recitation by school
Singing. Hymn 189
Address - M. Hanna Chukian - Necessity of Female Education.
Singing - Jerusalem the golden.
Presentation of Diplomas - Mr. Dewey.
Instrumental Music - Miss Pratt
Ps. 125 - Recitation by School
Eng. Hymn - By Seniors - Jesus calls me.
Prayer - Eskuf Jurjis
Benediction. Mr. Dewey.

The year 1900-1901.

Mrs. Andrus left for a vacation in the United States a few weeks after the school opened. Miss Graf was appointed principal in Mrs. Andrus absence but was taken ill with fever a day or so after the opening of school and never recovered her health sufficiently to take charge of the school. She started for the U. S. in February. Mrs Dewey took charge of the school and the teachers were faithful so that the school ran on until the end of the school year. Seventeen boarders and fifteen day pupils entered and all continued until School closed.

1901-02. School opened Sept. 18. Some of the pupils were late in coming but the whole number present during the first term was 38. Of these, 18 were boarders, 14 were from the city school and 6 were from the orphanage. After the first examination at the end of October it became apparent that the three orphans who had newly entered could not keep up with their class, and they were transferred to the intermediate school. Of the 18 boarders three little girls were not numbered among the High School pupils but attended the intermediate school.

Soon after school opened it was discovered that Baheya Toma from Midyat was guilty of stealing from the other girls and also from the drawers in the teachers desk - and also from the American teachers rooms. Her case was brought before the trustees the 28th of October and they felt that it was for the best good of the girl and of the school that she be expelled so she left that evening. Nijmy Hanoosh of Kabiyeh a member of the first class was not accepted for this current school year it being thought best that she stay out a year and teach. She was appointed to Karabash. Her parents refused to let her go and tried instead to force her to marry. We heard that she was virtually a prisoner in her father's house so asked Michael Istook to go and bring her to school. He succeeded in persuading her mother and brother to let her come and she arrived Oct. 12.

Mi'alumet Hemmy was late in coming owing to sore eyes. But finally came to stay on the 15th of October.

For some weeks after school opened it was feared that water would have to be bought as the wells were very low. But before three months passed rain came and less than a mejida had been spent for water.

There being no candidates for the 2nd class there have been but three classes, viz. the 1st, 3rd, and 4th. Dr. Dewey has taken the 1st class in English, and in the Minor Prophets. M. Yusif Eesa has had them in Nahu and M. Rateel in Algebra and M. Julia Spear in Ancient History. Mrs. Dewey took the 4th class in English and Mrs. Thom had the 3rd class in English.

The health of the pupils with but few exceptions has been uniformly good throughout the term. There has been no case calling for serious discipline except the one already mentioned.

During the whole term the school was without a principal because of Mrs. Andrus absence in the U. S. and her illness after her return in December. During this time Mrs. Dewey and Mrs Thom had charge of the school, the former of the domestic

1902. department, the latter of the schoolroom — Just before the end of the term the Station appointed Mrs. Andrus principal for the remainder of the year —

March & April — A severe epidemic of grippe prevailed and scarcely one pupil escaped. Miriam Jiji lost some three weeks and others a few days each from school work. Nigme's case grew more acute, her brother's complaints causing the gov't twice to send a Commissioner to take testimony as to her age, wishes about leaving school and the like —

April 8 — Mr. & Mrs. Dewey left for Beirut and the U.S.A. causing us all much grief and anxiety. His relation to the senior class had been closer than with any previous class because of two daily recitations with seniors the first half-year — Miss Fenenga took Mrs. D.'s 4th English —

May — There was no regular picnic, but two half-holidays this month were much enjoyed.

June — The number of classes to be examined were fewer than usual so that examinations did not begin until Fri. the 13th. They were continued Mon & Tues. the 16th & 17th and on each of the afternoons of those days four of the seniors read their essays which showed the careful work in composition that M. Raheel had been doing with them for two years.

" 18th On Wed. A.M. at 8 o'c the schoolroom was filled to overflowing with a very mixed audience, as no tickets limiting attendance had been issued. The result was very unsatisfactory even to those who had heretofore complained of the restriction of tickets. The following program was carried out —

Singing —
Prayer. M. Esa Hanna.

Ps. 8. Recitation by School.
Singing.
Address - Perfect Education of Girls by M. Emmanuel.
Singing
Presentation of Diplomas - Mr. Andrus - Pres. Board Trustees
Ps. 115 - Recitation by School.
Class Hymn in English - Only for Thee.
Prayer - M. Ablahad Spear.

M. Juliä Spear stood with the class and received a diploma having by her examination in Astronomy finished all the studies of the course unfinished until now.

At the close of the exercises of the Boy's graduating class a telegram from Const-ple announced Mr. D's death in New York on Jun. the 15th. It was a great blow to the people as well as to the pupils and ourselves. Aznive Hamoolis wedding had been arranged for the same evening and could not be post-poned, so at 8 o'c she and Saied Ephraim were married by Mr. A. in the schoolroom, and on Fri. the large bridal party with many students left for the Diarbekir villages.

June 20 - That Fri. evening, the 20th, Elisah Bahoo of the class of 1902 and Bahoo Shemaoon were also married in the schoolroom, leaving for Nisibin on Mon.

" 27. The following Fri. Rodos (Victoria) Ephraim was married to Bahoo Hasheesh at the latter's home. The work thus lost three teachers all with some experience, but three homes and communities will surely be the better for their presence.

1902 – 1903.

Sept. 17. School opened as usual on Wed, though few had arrived from outside the city. But in a few days regular work was going on with 39 pupils in attendance – 21 boarders & 18 day pupils. 11 of these are in the 2nd class, 6 in 3d – 13 in 4th & 9 in Prep'y.

The station had asked Mrs. Andrus to remain in charge while Miss Fenenga assisted, that her studies be not too much interrupted nor her opportunities for visiting the people cut too short. M. Rahel Mesrob returned to her old position. Rahel Stephan of the summer's graduating class took Julia Spear's place the latter having gone to Aleppo. Victoria wife of M. Kaloe gave lessons all the morning. Miss Fenenga had three recitations & Mrs. Andrus two, while M. Kaloe gave instruction in writing.

1903

Jan'y During the holidays there was the usual recess of two days, with a simple entertainment & some gifts. During the Week of Prayer a very marked increase of seriousness and attention to religious duties was observed which increased rather than diminished as the weeks went by.

Feb'y. After the half-year examinations Victoria was not able to continue teaching: but by giving two classes to members of the 2nd Class we were able to provide for the work without calling in another teacher. Julia Minather of the 2nd Class was offered a position in one of the city schools, and as the family needed the financial aid her teaching afforded she left school.

Two others, members of the 4th Class, also left at this time, Ueda Tomono at her mother's request, & Neaki Bagho because of her own dissatisfaction with the school requirements. The leaving of this latter was a great relief, as immediately the confusion arising from a long succession of petty thefts ceased and no further complaints were heard. Whether or not she was really guilty will probably never be proved.

1903

May - The middle of April Mr. John Campbell, an English evangelist began meetings in the chapel which the girls attended. We also met them once for a special meeting. The religious feeling marked from the beginning of the year deepened into a most gratifying awakening in which the large majority of the girls shared. Their own meetings were marked by confession of sin & shortcomings, and professions of a purpose with God's help to live a new life. the life hid with Christ in God.

June After the close of the three weeks' meetings there was no diminution of interest, and the daily walk of the pupils showed a pleasing change in the matter of the rules, willingness to bear household burdens and a freedom from petty strifes. Nine of the family presented themselves to the church for admission to its privileges, and as many more also of the day pupils. But at this time of writing it is not known how many have been accepted.

There was much grippe in the family the latter

1902-'03

part of the year. M. Raheel was much hindered in her work by a long illness though happily it was not severe enough to lay her aside entirely.

There being no senior class the closing exercises were very simple, a day and a half only being open to the public, Monday and Tuesday morning.

Report of The Girls High School at Mardin 1903-04

We were happily surprised to have the Diarbekir caravan come in early in the morning of Sept. 15 so enabling us to open school promptly the next morning with the large enrollment of 46 pupils. Two more were added in a few days. As might be expected not all the 48 continued during the year, but the places of the few dropping out were usually at once filled by others so that the average number in attendance was about 47 pupils. 26 of the 48 were boarders, the rest day pupils from the city and Orphanage. Our teaching force was altogether inadequate. Raheel Mesood and Raheel Stephan were the only two regular teachers. The work of one teacher being done by members of the two upper classes until about two months before the close of school when a third teacher, Gyneef Said, was engaged so as to give the seniors more time to work on their graduating essays. Mrs. Andrus had two classes with the seniors and Mrs. Thom their normal training while Miss Steele assisted in English and gymnastics and Miss Graf gave singing lessons. The same matron & steward of last year were continued and all the work as much as possible carried on as before. The few changes made were slight. The responsibility for the behavior of the girls while down stairs was shifted from the teachers to the matron somewhat more. In the dining room the three tables instead of being arranged edge to edge were put each one by itself. The first and second classes with a teacher at their head sat at one table where they were obliged to speak English. At first this almost seemed to over shadow the pleasure of the novelty of the change, but soon they were able to make their wants known & even to carry on quite a chatty conversation. Toward the end of the term English was sometimes used on the play ground. At the second table sat those who wished to practice speaking Kourdish & at the third, with the matron, those who spoke simply plain Arabic.

The pupils were divided among the ~~four~~ prescribed four classes, except three special students two of whom we hope are ready to do the regular work the coming year. The 4th class of 19 pupils was rather unweildy but owing to lack of teachers we could not divide it & as a consequence not the required amount nor the desired quality of work was done, this was especially true of the work in Arithmetic. Better work as a whole was done by the eleven girls of the 3rd class. Of the six girls in the 2nd class we expect only four to come back and finish next year. So as to numbers our class will compare rather unfavorable with this years class of 9 graduates.

We were happy to have Esther along with four girls of lower grades join the church thus making all the girls going out from us church members. All the seniors taught classes in the Sunday School and all the pupils were either active or associate members of the Christian Endeavor Society. Instead of one of the teachers the seniors & 2nd class girls lead their own Friday morning class prayer meetings with the result as we thought of a greater interest in personal work. An hour of each Sunday was usually spent by the older girls in reading to groups of younger girls and on Sunday evenings the boarders studied with me the Gospel of St. John according to Mr. White's plan. The Bible Knowledge of all the pupils and especially of the seniors is far ahead of their general knowledge and the spirit of trying to live as Jesus would have them live was general. Though most came far short of this ideal way, yet during the whole year there were no serious cases of discipline. The only trying cases being neglect of duty in the domestic department. All the work is done by the pupils and owing to their innate untidyness and carelessness it was reasonable to expect that an untiring eye needed to be on them all the time in order to have the work but half way done.

During the last half year we divided the school into two divisions for out door games instead of the regular gymnastic work. Basket and center ball were the two new games :

introduced. By changing the rules somewhat + allowing many more than necessary to play on a side we managed to have all play at the same time either at the one game or the other. Owing to the limited, rough, + even terraced ground there were some hard falls but no serious accidents. It was somewhat difficult to keep them from corrupting the game yet towards the last they played fairly well and seemed to enjoy them immensely. During commencement week a few contest games were played in the presence of the parents.

The seniors were rather gloomy when at the very beginning of the year two of their comrades were detained from taking up the work with them. Ester being in the hospital with a very bad leg into which she had shot a bullet that persisted in escaping Dr. Thom's critical search from time to time until some two months after the accident it was found in an altogether different place from where it had entered. Katrina was very slowly recovering from a long siege of typhoid fever. One of the other girls was also obliged to miss six weeks of school on account of typhoid, and but shortly after these three were back in school came the cholera scare. It fortunately proved only a scare and interfered with the regular run of school work - but for a week. Excepting the above three cases and the usual amount of malaria & grippe - the general health of the pupils was good.

The last week of school was taken up with public examinations & exercises. On the mornings of June 14th & 15th in our school room freshly white washed and prettily decorated with plants, mottoes & banners conspicuous among them being the white & blue class banner; before a select audience of missionaries, christian workers parents & friends of the graduating class were carried out the following programs by the members of the class. June 14 —

A Kourdish song, Ps. 125 and The Lord's Prayer by the school - Essay "Gifts" by Selma Kaam Esa An original dialogue "A Miser & a Spendthrift" by Katrina Karagulla & Gureibie Baki - An English song "Gypsy Boy" by the school. - Essay - "Paul" by Nazlia Eshua - Essay "Customs" by Monsura Hanna A Kourdish song by the school. June 15 -

An original Greeting song by the class & song by classes the whole school joining in the Chorus - Prayer -
Essay "A Students Thoughts" by Ester Masood -
" "Progress in Israel" by Warda Jibby -
An English song by the class. - Essay "Alexander the Great" by Sadie Jiji - "Class Prophecy" by Miriam Hanna - Valedictory by Selma Kaam Esa. Farewell song by class - Presentation of Diplomas - Benediction -

It would hardly be fitting to close a girls' school in Turkey without wedding bells & so in order not to be behind times we had two weddings close the year. The one being that of one of our teachers to a worthy young man formerly of Mardin but now a colporteur at Busrah of the Arabian Mission. So the school will have one more of its graduates scattered on this wide field. We hope and trust that she may serve our christian cause faithfully in her new home & that she may enjoy some of the sweet of life having had her full share of the bitter. At the time of the massacres her parents were both killed and she and her little brother carried away into captivity among the Koords. From which after three months of hard labor starvation & illtreatment they were rescued by their elder brother assisted by soldiers. The other wedding being that of one of this years graduates married against her will by her father (our steward) to a young man of the old community. Soon after the close of school her parents took her to a monastery, the seat of the Jacobite church & the home of the patriarch, where she was kept a prisoner until arrangements could be made for her marriage. She was married by the patriarch who is an uncle of the groom. The parents have been dismissed from the protestant church but this does not prevent the poor girls from being drawn back into the gloom of the old church.

Agnes Fenenga

Report of the Girls High School at Mardin 1904-05

Our present school year compares rather unfavorably with the last year in several respects, but as we believe that a little progress has been made in others we are not discouraged but feel grateful to our Heavenly Father that He has watched over us and given us strength and a measure of wisdom to meet the duties required of us.

Last year we were able to begin school promptly with 48 students on the roll, the largest number in the history of the school and further more the average attendance came only one short of that number; where as this year little if any work was done the first week and it was not until after a month that the last of the 45 students arrived. The average attendance was much reduced by malaria, grippe, a case of typhoid, and a spell of melancholy followed by halucinations.

At the end of the first semester two students were taken out to be married and one was dropped to engage in domestic work to see if by that means she could be aroused and thus be more eager for study an other year. The senior who left last year to study kindergarten work returned to finish her course so that at the beginning of the last semester we had 43 students. In March one more was dropped for much the same reason as the above an another two weeks ago because she had been copying her English Prose Composition work from her seat-mate's note book. To this the child added lying by persistently denying that she had copied until it was proved and then when she admitted it she would not own to having done any thing wrong. Of course our poor students are much more to be pitied than blamed for they have deceit grafted in them. We have tried to impress upon our pupils that we value good character more than good scholarship, but Oh, we do seem to make so little progress along this line. We have tried to make our students see the evil results by talks and light punishments but all to very little purpose as it has been proved and therefore concluded to use more severe measures. So when about the middle of the last semester we discovered that three girls were passing off some one elses work as their own we had them come before the trustees who suspended them for a few days. This seemed to our native friends as a more severe punishment than the case called for and the girls took it very hard yet from the above case you can readily see that it did not have the desired effect on all the pupils.

The money question has been more troublesome also this year partly due to the fact that promised gifts from America have as yet not come; partly to the fact that we had more boarders last year some of whom were orphans for whom Mrs. Thom paid three liras a piece; and partly to the fact that wood and wheat, yes in fact everything is higher owing to the disturbances on the Plain. Those of the students who pay have done so very promptly. It has been a real pleasure to have this money from native friends come in with hardly a question.

We feel that the grade of work done is an improvement over that of last year. We were very grateful to have Mrs. Andrus continue her two classes. No one could take her place in the advanced work that she does in Bible with the seniors. Mrs. Thom kindly took the so difficult beginning English. Her class certainly deserves a medal. They have really done two years work in one. Marked progress has also been made by all the boarders in the speaking of English. The faithful and for the most part painstaking work of the three native ~~the~~ teachers has been augmented by a desire in the pupils to obtain one of the prizes so generously offered by Dr. & Mrs. Thom and Miss Steele. The school year is not finished so we are not sure who the happy recipients will be but it seems most likely that in the second class and also in the fourth they will be two of our orphans, in the third class the reward also would have gone to an orphan were it not that it fell to one of the three suspended. Of the seniors an orphan almost ties for first place so tho three unsatisfactory orphans have been taken out of school we may well feel encouraged by the good work done by the others. The six seniors are more than busy with essays and dresses and not only they but all the rest are pushed with preparation for the oral examinations, songs + drills. The Holy Spirit has manifested himself in a quiet way during the entire year. Besides the daily Bible study and devotional exercises a daily prayer meeting has been conducted by one of the juniors. By means of these prayer meetings and the C. E. society I feel sure that many of the girls have been quickened. Eight of the ten girls who presented themselves to the church passed very satisfactory examinations and showed that they fully understood the step that they were about to take. We have very much appreciated the readiness with which the students have volunteered to assist in the three Sunday schools on the East and South sides of the city. Our average attendance in these three schools for the past month has been 250, So tho there have been many things to discourage in this year there also have been things to encourage for which we are sure that you as well as we will feel grateful + will you not join in asking the one true + all wise teacher to teach to develope and draw out the best in each one of our pupils.

We are very much in need of two rooms. We have some paid on notes by former pupils which, if thought wise, might go towards building this addition but of course some money would have to come from some other source. We wonder if it would not be possible for some friend who reads this report to help us make these rooms a reality. In Behalf of the Station Agnes Tenninga.

Report of the Girls High School at Mardin. 1905-06.

In looking over the record of this another school year I find that it has been filled with about the usual routine of work and duties. The few noticeable exceptions being the number of girls married, the number converted, the few cases of discipline, and the faithful and unusually harmonious work of the teachers, so tho we have missed our old and tried teacher now at Beirut for a year of study, the school work has gone on smoothly and with a measure of success.

Owing to the necessity of forming a fifth class for girls coming from places where there are no girls' schools to prepare them for the advanced work here we have had to use the matron and some of the seniors as assistants. For tho we had three teachers besides the missionary ladies we could not attend to this extra class without being overburdened.

The average numbers of pupils has been 40 and tho only about half were boarders yet our family has averaged over 30 including the matron, two of our teachers, several of the city teachers, and after May 1st seven of the girls from Mrs. Thom's orphanage.

Early in the year personal work was begun and resulted in the forming of prayer circles and many were lead near to the Master so that when Mr. Franson, the Swedish evangelist came those girls who had not publicly confessed Christ were glad to do so at the first opportunity and only two were left to surrender when he held a special meeting in our school. One of these two soon after her conversion went to be with her newly accepted Lord + saviour. Ten of the girls were accepted here and seven of them joined the church at Arness and many we hope will do so in Midyat. These girls had made known their wishes to become church members while with us but were married + had gone to their villages before the committee were ready to examine them. Some of the younger girls coming from Jacobite homes we held back so that they might have a chance to confer with their parents. A great improvement in all the girls + especially in the latter was noticeable, not only did their standing improve but their daily conduct also. Other helpful influences have been the C.E. meetings, the committee work connected with that society, the letters from the girl they support in Africa, the Sunday School work in our church and in the Syrian communities and the prizes offered by friends here to the girl in each class making the most improvement during the year.

The public examinations were never so well attended and these interspersed with essays, debates and drills with bells, poles, wands, and clubs were about as much enjoyed as the commencement exercises. The best part of the Commencement program was the singing. Mrs. Emrich sang a solo which was a treat to us and a novelty to our native guests. A solo and that by a woman Yä lilăjib. The songs by the graduating class and by the school as a whole were very good, thanks to the untiring efforts of Mrs. Emrich and the Misses Dwig and Steele.

One of the five graduates was married a few days after she received her diploma, another was engaged and another is to continue her work in the Kindergarten with Miss Graf, which leaves only two new workers for the four or five places in ~~of~~ need of help.

The needs that were brought before you last year have not yet been met but the need for these additional rooms is still here and is even greater than before. We trust that some of our friends will be lead to help us now so that work on the new rooms can begun before school opens.

Kind friends in the home land have given over 20 liras and about the same sum has been received from pupils but this money with the appropriations has only just met running expenses. We sincerely thank all who have helped with gifts + prayers. In behalf of the Station

Agnes Fenenga.

July 16. 1906.

Report of the Girls' High School at Mardin 1906-07.

We have been enabled to continue our school in much the same way as in previous years with about the same force of helpers. The exceptions being the return of our faithful teachers from Beirut & one new teacher taking the place of the one who was married at the close of last year. Thus we have to report much the same simple story of continued labor with slight changes & different results in some cases.

The year of study has proved very beneficial to Maalimet Raheel. The extra work in History, English & Pedagogy gave her a fine mental drill that has enabled her to do her work here more independently and with a greater degree of self confidence. The matron & Seniors again taught the studies of the preparatory class and Mrs. Andrus, Miss Dewey, Mr. & Mrs. Emrich assisted the three regular teachers with the work of the four High School classes. While Mrs. Dewey, Mr. Andrus Dr. Thom & Miss Graf showed their interest by gifts, by conducting morning & evening prayers and in many other ways. The ladies of the Protestant community have also occasionally conducted prayers for us. This was a new step for the ladies & there was a good deal of hesitation at first, but all agreed after the ordeal was over that it was not so difficult & that now the beginning had been made they would continue & thus establish a closer relation & deeper feeling of sympathy between the students & the church. The Alumnae have also conducted morning prayers, have shown their interest by visiting classes and in a more substantial way by supporting a girl in school.

For variety we have had no wedding, quite a contrast to the dozen or more of last year. The annual picnic & Christmas entertainment were replaced by meetings & dinners of the English Club. The special Friday work was changed to Monday & full work done on Friday. Almost since the beginning of the school it has been customary to omit the sciences, mathematics, writing & singing on Friday & replace these by rhetoricals & hand work. Now that we have the easy day on Monday we find that we get much better work for four full days. Formerly Monday's lessons were but half prepared.

We have had fewer day pupils from ~~the~~ city this year than formerly but the whole number of pupils in the school has been about the same for there have been 35 in the family a larger number than at any time. Owing to the larger number of boarders and higher prices the money expended exclusive of teachers' salaries has amounted to 130 Turkish pounds over 30 pounds more than any previous year. We are very happy to report that this extra amount expended was met without any special soliciting. 40 pounds was received from native sources over 10 pounds more than before; from Mr. & Mrs. Harris of England came an unexpected 10 pounds, and also from friends in the U.S. a larger sum than usual was received. We give you hearty thanks for these special & other gifts. The girls by carrying the 200 donkey loads of wood from the yard into the wood room added their mite for we usually pay a man a fourth of a pound for this. The studies that we seem to have made the most marked progress in are Normal training & music. Up to this year there has never been more than one or two pupils receiving instruction on the organ where as this year there were five. They of course took much of Miss Dewey's time. Two of these students were seniors. They along with the teacher taking lessons played at commencement time much to the gratification of the guests. At the very beginning of the year Mrs. Emrich began her work of drilling a chorus consisting of 30 of the most advanced girls & teachers of the High School & Kindergarten so that these too at commencement were well prepared to render two part music. In the normal training class the nine seniors have done more than double the work usually done besides they had the privilege of attending a pedagogical lecture weekly given to the Kindergarten teachers by Mrs Emrich. Tho there has been a slight advancement in English we have made no particular effort. Our purpose, especially in the Senior English class, has rather been to instill deeper thought & a desire for better things.

They made a partial study of Pilgrims Progress and also of Johnston's Studies for Personal Worker. These books were both to difficult + long to study carefully but we feel that our purpose was accomplish. Pilgrims Progress led to many discussion about life here + here after + the Personal Workers book made all the girls realize the great responsibility resting upon them and all determined to meet this resposibility to the best of their abilities. Each prepared an Arabic outline of the book thus making a useful book for future reference.

The work of the Spirit has been hindered by the lamentable condition of our church. Even the five girls offering them selves for examination had to be put off owing to this state of affairs. However there have been helpful influences such as Sunday School work, C. E. Society and books such as Gordon's Quiet Talks on Power and Prayer have done much toward stimulating a desire for better things. We feel sure that there has been some growth in Christlikeness and if so then there can not help but have been a growth in all that is best.

But growth has not been wholly confined to our Students. We too have grown, that is our ideals have grown. You will remember that in every report we have plead for additional rooms for our school. First we asked for only

$450.00 to build a "wart" in the north of the school, finding that you heeded this not & that the small sum would be entirely inadequate we put in a plea for $1200.00 to build a story 45 feet square on top of the present school building but neither did you grant this request. Meanwhile our needs keep growing & now we ask you for $6000.00 where with not to build a wart nor a third story but an entire new building some what like the accompanying plan. This new building to contain rooms for the High school, for the Kindergarten & for the missionaries connected with these institutions. Then the present school building to be used for the needed missionary residence. In former letters & reports I have explained carefully the absolute necessity of more room that school room, recitation rooms, dining room, store rooms nor dormitories meet our present need. We have faith to believe that our work here will grow & grow so that in a few years nothing but the proposed building will meet our needs. Even Moslem girls & women are becoming interested in education. A large number of them attended our Examinations & many asked for invitations to the graduating exercises. These we had to refuse as our room can only accommodate the immediate relatives & friends of the girls. Now that our ideal has grown can you not consider us worthy & come to our rescue. Any one not fully convinced of our need or desiring more information can enquire of Dr. and Mrs. Thom who may be addressed at the A. B. C. F. M. Rooms in Boston.

Should you be one of the late enquirers & find that the money had been provided we still ask you to turn our way for we have other urgent needs. Owing to the condition of our country some of the best girls can not come to school for want of the where with all. We therefore ask for several scholarships to meet the wants of such girls. We need an organ, Physial apparatus and that at once. We also need desks, tables chairs & beds for our new building.

I believe I have now mentioned enough needs to give every one a chance to help, yet there is one thing more that we need, & we need that more than any thing else. We need your prayers dear friends, we need you as Intercessory missionaries. We should be most happy if all who read this report should appoint themselves such missionaries to Mardin. We should then feel sure of getting all we have asked for & more too and we should then continue to grow never standing still coming each day a little nearer to the Christ ideal.

Yours most sincerely in behalf of the Station

Agnes Fenenga.

Record of Girls' High School, Mardin. 1907-08.

School opened the 3rd Wednesday in Sept.

Teachers Maalomet Raheel taught all the Sciences, the 2nd class Bible, Didactics, Reading for 2nd. class, Composition for the 1st. class and on alternate days the 3rd + 4th English classes. For two months the Rhetoric class.

Maalomet Mirro taught the Algebra, the 3rd. Arithmetic, 4th Grammar, 5th Geography, 4th Reading, Astronomy + for ~~two~~ months the Naho class. Mrs. Andrus taught 1st Bible and Miss Dewey 2nd. English, also 4 music pupils.

Maalomet Miriam had a severe siege of typhoid during the Summer. She did not take her place in School until Nov. Until the beginning of the 2nd. Semester only taught Rhetoric, Naho + a composition class. After that she took in addition, 3rd. Grammar, 4th. Bible, 3rd. Reading + 5th. Arithmetic. These classes were taught until she began by maalomet Wodea Spear. After M. Miriam took her own class M. Wodea still continued with us until May when she went with her mother to Egypt. She taught 4th Arithmetic + 3rd Bible + Composition.

Pupils Fourty four pupils were enrolled from the begining. Munorish Wikdan stopped at the end of Feb. + moved with her parents to Aleppo. Ester Eshoo did not return at the beginning of the Second Semester. and Nergus Boghos stopped taking all studies except Bible. Atie Verskhan stayed at home at the end of March. Her father + the entire family at that time were baptized in the Syrian Church + severed all connections with us. In the middle of March three new pupils came from Diarbekir. We did not have these enter as regular pupils but did special work with them thus trying to prepare them to enter the 4th class next year. It was difficult to judge their work so no marks will be found in the book of Averages. However they did fairly good work + we believe it worth while to try them.

Dr. Ward's Visit Dr. Ward + Miss Yakobson were with us March 27 - April 24. They both visited the school frequently. Miss Yakobson attended the birthday celebration of the Prin. She also gave us a talk in the C. E. Society.

Sickness The three regular teachers all received treatment from Dr. Ward. Dr. Miriam tho she had recovered from her sickness yet was far from strong, but even the tonic Dr. Ward prescribed did not tone her up + until she left she suffered from side ache + other weaknesses. Dr. Memo was relieved of a tape worm + Dr. Rahel received treatment for fever + nervous head aches. No medicine seemed to help her so we sent her for a short vacation to Oxor. This seemed to help at first but soon the pain returned & did not leave her until after another short vacation to Nisibin. The sickness of the teachers was a great hindrance to progress as a consequence most of the final Examinations were a great disappointment. Among the pupils there were the usual sicknesses—malaria—etc but not any of them had to miss much school—except Lucy Tomas, one of the seniors. From the beginning of school she was troubled with severe backaches monthly, these grew worse & worse & she usually had to stay in bed a week or more each month. When Dr. Ward came she was examined & received daily treatment at the hospital for a week but her disease did not yield to treatment. So she was adviced to give up graduating & stay in bed as much as possible. During Dr. Ward's stay she grew worse continually & it was not until after school closed that she appeared a little better but of the outcome we know nothing at present. She occupied the Prin's bedroom during the day time & her sitting room at night owing to the crowded condition in the

1907-08.

girls dormitories & also because she needed treatment that could not well be given in any but a private room. So we felt the need of a sick room as never before.

Gifts

Thirty five liras were received from personal friends for support of special pupils. That much more from friends supporting the orphans. About ten liras from Mrs. Ainsley & Mr. Le Barron & the girls for a new organ that we purchased from Mrs. Thom. Dr. Thom also presented the girls with a fine basket ball at Xmas.

Proposed building

Last year we put in a plea for $6,000 for a new school building. The "Old Colony Branch" promised to give us $450 of this sum. & Dr. & Mrs. Thom have collected some over $200. They have striven very earnestly for the welfare of our school yet the sum is small, so small! The girls have had daily prayer* meetings asking God especially to bless those in America who were trying to collect money for our building. So we trust in his own time just the sum of money will be forthcoming necessary to build a house to meet our needs.

Religious Life.

There has been no special time of awakening nor has the religious life been at as high an ebb as sometime yet some personal work has been done by teachers & pupils and several had been drawn near the dear Master. Two joined the church + several of the younger girls asked to be admitted but as the date for the Church examination was put so late that there was only time for the most urgent cases, the younger girls were put off until another time. The girls have willing helped in the Sunday School + C.E. work as well as having frequent special prayer meetings in the school. Mr. Andrus preached on the day of prayer + Miss Graf had a very helpful song service. There was also a special meeting for former pupils as well as class prayer meetings. The teachers conducted prayers three mornings in the week at the lace school and two of the girls had Bible classes there.

Commencement Week. Most of the examination were written. Monday + Tuesday morning were given to public examinations + Tuesday afternoon the exercises were in the nature of an exhibition. Several of the 2nd. Class girls read essays. They also sang two songs + Aroosiak, Esliene + Mr. Ensy rendered organ selections. Not the least interesting of the afternoon were the practical lessons given by the normal training class. There was almost as large a crowd in attendance as on Commencement day.

1907–'08.

Program Commencement day

Prayer – – – – – – – – – – – – Mr. Andrus
Organ solos – – – – Arousick – Bedour + Esleem
Story – "Amara" – – – – – – – Howa Noho-Kabis
Essay – "A Rolling Stone Gathers no Moss."
Sarah Hanna-Azaakh.
Song "Never Say Fail" – – – – Chorus.
Essay – "Moody" – – – – Minoush Sarkis.
Song – "O Worship The King" – – Fourth + Fifth Classes.
Recitation English – "Tom" – Asuma Ephraim.
Original Poem – – – – – – Sara Dinha-Kullaat.
Song – "Soldiers of Christ" – – – – Chorus
" " "The Lord" – – – – Seniors.
Speech in behalf of the trustees – – Mr. Andrus
Presentation of Diplomas – – – A. Fenenga
Speech in behalf of the Cooperation Committee – – – Miss Graf
" " " of Alumnae – – Mr. Raheel
Song – – – – – – – – – Alumnae.
Benediction – – – – – – – Pastor.

After the congratulations the Alumnae invited the new graduates to spend the rest of the day at Ain Sengy with them. Here they were initiated + a short program given – after which a happy time was enjoyed picnicing.

Kindergarte

NFAR
SU
1

4:5
rgarten & Primary School,1887-1920

FAR EAST MISSION
SUPPL.PAPERS
1845-1933

Index

p.

Kindergarten Account - Mardin 1
" " Mardin - for 1911 41.
" " Marshimoon 55.
" Tuition - Mardin 1909 60
" " " 1910 - 1911 76

Primary School Account - 51
" " Tuition 74
" " Bab el Jedeed 59

Kindergarten Acc'ts.

	Cr.	Dr.
July 1887. – Sept:		
By peas $^{3-}$, 2 kinds brass wire $^{3.30}$	6.30	
" 70 glass marbles ^{10} c. papers $^{5.20}$	15.20	
9. 500 yel. beads ^{5}, 360 d. blue $^{2.30}$, 368 orange $^{2.30}$	10.20	
9' " 342 green " $^{2.30}$, 278 l. blue $^{2.30}$, 300 b. rings $^{2.10}$	7.30	
" 150 red " ^{6}, chain d red ^{1} chain large red $^{1.20}$	8.20	
" 9 balls colored cotton $^{11.10}$	11.10	
" Ruffie's work $^{8.}$ bell $^{3\frac{1}{2}}$	11.20	
" 3 blackboards	29.10	
12 tables + 10 seats (from boxes) $^{3\frac{1}{2}\text{ bins + 5 pairs}}$	365	
Child's book, Arabic,	20	X
Making 24 balls	30	
5 knives ^{5}, making cupboard ^{12}	17.	
Alphabet cards (set 4)	1.	
5 cakes soap $5\frac{1}{4}$, 5 do cloth $5\frac{1}{2}$	10.30	
30 small tin plates for beads	6.20	
To rec'd on tuition		40.30
" " from M. G. U.		510.20
Oct: & Nov. & Dec.	551.10	551.10.
By Stove & pipe	57.20	
" Nails $^{3.15}$ Water ^{5}	8.15	
" beads, red, two kinds,	4.	
" 28 prs. scissors	19.	
" Water ^{4} 2 seats $^{12.}$ bell ^{20}	36.	
To rec'd on tuition		152.10
" Balance " " for M. G. U.	27.15	
	152.10	152.10
Total expended Sept: 12. Dec. 30	658.10	193
" rec'd " " (Balance due)		465.10

	Cr	
By total expended Sept: 12, Dec 3	$658^{.10}$	
To rec'd on tuition " "		193
" " fr. M.G.M.		465
March & April.	$658^{.10}$	658
To rec'd on tuition		46
" " Mr. & Mrs. A.O.		3
" returned from Lucho	222^{10}	1
By School repairs (removal)	~~317^{20}~~	
" 15 cups $^{2\frac{1}{2}}$, 12 thimbles $^{1\frac{1}{2}}$	4	
" water jar $^{1\frac{1}{4}}$ 12 tin plates ^{3}	4^{10}	
" 2 papers needles $^{1\frac{1}{2}}$, calico $^{6\frac{1}{2}}$	8.	
" 3 dhoras red cloth for curtain	45	
" 100 curtain rings ^{4}, white thread $^{1.20}$	5^{20}	
" 6 Seats + 6 tables ^{199} (returned part)	199	
" 500 glass beads ^{6}, nails $^{1.10}$	7^{10}	
" red beads $^{4\frac{1}{2}}$ paper $^{4\frac{1}{2}}$ hooks $^{\frac{3}{4}\,30}$	9^{30}	
" colored paper 8. cord $^{\frac{1}{4}}$	8^{20}	
" 7 balls colored cotton	8^{30}	
" carpenter $^{1\frac{1}{2}}$ Tolie ^{4} Sadie $^{6-}$	11^{20}	
" Fareeda $^{2\frac{1}{2}}$ Sadie Chebay 22	24^{20}	
" 50 iron rings ^{20} 45 stakes ^{6}	26.	
Totals —	584^{10}	104
Balance M.G.A.		479
May – July	584^{10}	584^{10}
~~To receipt on tuition~~ –		
" " Mr. & Mrs. Ainslie		105
" " fr. Dr.		105
" " " Mr. G.		116

Oct. 1, 1889. — Accounts, Little School. —

		Cr.	Dr.
	To		
	To balance on hand of which 120½ for poor pupils (7 P. K. Mus. A.)		220¾
wages aron Behad	By repairs, new doorway windows &c.	23½	
	To rec'd on tuition, children		
	" The tuition of thirteen. "		33
	" Two books rent		2
	" One book rent		1
	" Tuition of one		3
	" Two paid		6
	" One paid		3
	" Arabic New Testament		6
	" Arabic New Testament		9
	" One book rent		1
	" One lost Eng. book		5½
	" An English primer		1¼
	" One paid		3
	" An Arabic Proverb		1
	" One paid		3
	" Two books rent		2
	" One paid		3
	" An Arabic Provert		1
	" One Arabic and one Eng. primer		2¼
	" Two papers of ا ب		½
	" One prayer book		¼
	" One paid		3
	" One Proverb		1
	" Nine Eng. books rent		9

(over)

			Cr.	Dr.
		To brought over.		~~325¼~~
	By	brought over	23½	317¾
	″	pd Muckey Jejuni, for 5 weeks Sept. 30 - Nov	25.	
	″	30 loads wood $^{61\frac{1}{4}}$, cutting & bringing ^{15}	76¼	
	″	1 jirra & changing bin $^{1\frac{3}{4}}$ 5 crochet books ^{2} -	3¾	
		~~To recd Mrs. Ainslie papers &c.~~		7.
	By	paid Lucy @ 5 p. weekly (on school bill)	105¾	
	″	writing paper ^{18}, blanks $^{1\frac{3}{4}}$ books &c. $^{19\frac{3}{4}}$	39½	
	″	Iron, books &c -	2½	
	″	Muckey 17 wks. Nov. 4 - Mar. 1.	85	
	″	brooms ^{1}, dictionary ^{50}, stoves (mending &c) $^{4\frac{1}{4}}$	55¼	
	″	glasses for pictures ^{11}, carpenter, shavings &c. $^{7\frac{1}{4}}$	18¼	
	″	on M. Salem's lessons $^{5\frac{3}{4}}$, dustpan $^{3\frac{1}{2}}$	9¼	
	″	on Lucy's paper &c. $^{2\frac{1}{2}}$ & on her sch. bill ^{53}	55½	
Christmas treat.	″	Halawie ^{5}, walnuts $^{2\frac{3}{4}}$, 1 rott. oranges ^{17}	24¾	
	″	raisins ^{3}, peas ^{2}, almonds $^{3\frac{1}{2}}$, French bread ^{5}	13½	
	″	Muckey 17 wks to June 28	85	
	″	Lucy (to girls school)	53	
	″	Carpenter & material, little tables.	37½	
	″	odys ^{1}, lace net ^{2}, ribbon $^{1\frac{1}{2}}$ books $^{22\frac{1}{4}}$	26¾	
	″	Lucy balance @ 15 p. weekly for 35 weeks	17¾	

Thirty children paid		90
3 paid and 2 Arab. primers		11
1 Proverbs and 2 Eng. books rent		3
1 Arithmetic and 2 paid		8 1/2
1 Testament		6
23 paid & 21 p. for half a March Month		100 1/2
25 paid Apr., 6 primers. 7 Arab. books		88
3 Arabic books, 19 pencils and 90 sheets of paper		9 1/4
23 paid for 1/3 of a Month. 27 paid		104
44 paid & 6 for part of a Mon		141. 1/4
5 pencils, 55 sheets of paper		2,25

	By total expenditures Oct: '89 - June 27, '90	757	
	Balance on hand	95 1/2	
	To on hand at beginning of year		220 3/4
	" recd of Mrs. Gates		52 1/2
	" " on tuition		579 1/4
ly3-	Still due (on Chalil Jan. 24, '91) pd to 24	85 1/2	

Of this 95 1/2 on hand 42 is the remainder of the 120 1/2 on hand at the beginning for poor pupils and 32 3/4 in the sealed envelope is from a lady in America for a poor pupil next year.

4

1890–91.

		Cr.	Dr.
Oct.	To balance on hand –		157
	To rec'd from friends Elkhorn Wis.		360¼
	To " " " Rantoul Ill. for pupils		120
	" " on tuition @ 2 p. monthly or 1.		41
Nov. & Dec.	" " " " " 40 + 42		82
	By Hanna @ 2½ weekly $^{32\frac{1}{2}}$, 5 window panes $^{20\frac{1}{2}}$	53	
	" wood $^{58\frac{1}{2}}$, cutting $^{11\frac{1}{2}}$, water bringing $^{7\frac{1}{2}}$	77½	
	" Melikie Antono assistant, half day work & ½ teaching @ 40	120	
	" lead pencils 6½ shavings $^{2\frac{1}{2}}$	9	
	" making & covering 30 balls ^{7}, calico life $^{5\frac{1}{2}}$	12½	
	" chairs ^{21}, books, readers &c. from Am. ^{113}	134.	
	" Christmas tree, good large one,	10	
	" two boxes colored wax candles (30 in each)	7	
	" 6 sheets colored glazed paper $^{1\frac{1}{2}}$; ½ rott. okondie ^{10}	11½	
	" 150 walnuts ^{2}, ½ rott. helawie $^{8\frac{1}{2}}$,	10½	
	" 3 ok. Kathamie ^{3}, ½ rott. raisins ^{3}, 10 ok. (35) oranges $^{11\frac{1}{4}}$	17¼	
	" Chr. present to Hanna ^{20}, sundries $^{39\frac{1}{2}}$	69½	
1891	Balance	239½	
		760¼	760¼
Jan. Feb.	Mar. Apr.		
	To balance on hand		239½
	To rec'd on tuition & bookrent		55¼
	To " from Mardin S.S. for poor pupils		50
	" " on tuition		21½
	" " " (@ 1 p monthly after Jan.)		60
	" " "		12
	By wool ^{10}, knife ^{9}, ink $^{2\frac{1}{2}}$, 10 balls thread $^{12\frac{1}{2}}$, needles ^{30} ~~24~~	34¾	~~34¾~~
		34¾	438¼

		Cr.	Dr.
	To brot over.		438¼
By	brought over	34¾	
"	Hanna^{18}, Mulkie Jan.^{40}, Feb.^{70}, Mar.^{70}	198	
"	American bill, kindergarten material	113¼	
	To rec'd on books &c.		19¾
	Balance	112	
		458	458

1917 Kindergarten

Jan.	Last yrs. Chairs -		26
	Paid on Sala		40
Feb.			
	Paid on Salaries		55
Mar.	Tuition	66½	
	Paid on Salaries		69
Apr.	Tuition	82¼	
	Paid on Salaries		69
May	Tuition -	80	80
	Paid on Salaries.		69
	" " Chairs		40
June	Tuition -	48	
	Paid on Salaries		30
July	Tuition	61½	1
	Paid on Salaries		60
	" for Water		1½
1918 July	Tuition Rec'd	82	
	Sal. 72 + 2 needles		74

	Water –		
Aug.	Tuition Rec'd	67 –	
	Paid on Salaries 25+18+18 water		61
Sept.	Tuition Rec'd	81	89
	Paid on Salaris – 25+18+18 water		68
	For charcoal. 11+12		23
Oct	Tuition Rec'd	100	
	Water 2 – Sal. 33+8+18+18		75
	For Charcoal.		22½
			8
Nov	Tuition	119½	105½
	Water		10
	Paid on Salaries – 49½ + 27+27		103½
	Bal	6	
Dec.	Tuition	78¾	
	Sal. 33+18+18 Water 3		72
	Bal Lining for window	6	
1918 Jan. –	Tuition –	71	
	Sal. 33+18+18		69
		2	
Feb.			
	Tuition received	68	
	Sal. 33+18+18	+ 2	69
Mar.	Tuition	68	
	Charcoal –		
	Salaries		69
Apr.	Tuition Received Esther 23½ board Shimomi. 5¾	82½	
	Salaries – 3×27		81
			1½
	Tuition Received	103½	
May –	Salaries June – 76½ – 69 & 23 – Paid		90
			69

Kindergarten – Oct 14 — '95

			Cr.	Dr.
Oct. + Dec.	To	Amt rec'd fr. Ger S. S. Springfield Mo		95
	"	" " " Mosul for Materials		65½
	By	Whitewashing room	47	
	"	Carpenter	21½	
	"	Glass	15	
	"	Carpenter	14	
	"	Washpan$^{2.10}$ Towels^{5} Soap^{5}	12¼	
	"	Curtains	30	
	"	Cleaning room^{5}	5	
	"	Calico$^{9\,15}$ Rings + thread$^{1\,35}$	11½	
	"	Cups^{6} Charts^{7,20}	13½	
	"	Pegs^{3} shoe strings^{1} Odys^{1}	5	
	"	Carrying organ + chair 1 Silk 4	5	
	"	Brooms$^{1.25}$ Timber^{7} Thread$^{3\,25}$	12^{10}	
	"	Wood$^{69\,20}$ Charcoal^{18} Cutting wood^{5}	97^{20}	
	"	Needles^{2} Paper Cardboard. Dec	10	
	"	Putting up Stove^{5} Moncal$^{8\,30}$	$13\frac{30}{4}$	
	"	Taking away dust^{1} Piling wood^{1½}	2½	
	"	Tongs^{1} Shovel.^{4}	5	
	"	Carpenter	22½	
	"	Slates	12¾	
	"	Ink, Inkwell, pens.	3	
	"	Crotchet hooks, sponge	3	
	To	Amt rec'd from tuition + Mr. A^{5}		59
	"	Balance J. L. G.		142½
			362	362

Kindergarten Acct - Jan 96 ——

			Cr.	Dr.
	To	Amt recd Ger. Ch. Springfield, Mo.		109
	By	Thread^{3}, Knitting needles^{-20}	3^{20}	
	"	Shavings^{4} Stool^{5} Spindles$^{\frac{1}{2}}$	9^{20}	
	"	Pegs^{5} + coloring$^{1.20}$	6^{20}	
	"	Manilla paper^{6} + white^{1}	7	
Mar.	"	Lock$^{1.30}$ Needles^{-20} + $^{-30}$ Thread^{-50}	4^{10}	
	"	Slate Pencils ^{3} Ink $^{.10}$	3^{10}	
	"	Red Cloth^{5-} Cord$^{.10}$	5^{10}	
	To	Tuition Received.		81
Apr	By	tuition received		26¾
	To	Needles^{2}, Dust^{2} Amer. Order^{113}	117	
	"	Thread$^{2\frac{1}{2}}$ Carpenter^{23}	25½	
May	By	Tuition		38
	To	Dust$^{1\frac{1}{2}}$ Jars$^{2\frac{1}{2}}$	4	
June	By	Tuition		50
	To.	Blackboards	90	
	"	Charts	45	
	"	Thread$^{2\frac{1}{2}}$ Shoe-strings^{2}	4½	
	"	Needles^{1}, Carpenter^{2} Sweeping^{5}	8	
July	By	Tuition^{38}		38
	To	Paper^{20} Washing Curtains & rugs^{3}	23	
	"	Tuition M. Mejida Daud (3 mo)	60	
	"	Present Mrs. Hanna^{20} Pictures, etc.^{15}	35	
	To	Carrying organ etc.	3	
	By	Tuition fr. Girls school.		123
		Balance	11½	
			465¾	465¾

10

Kindergarten — 96 — 97

Sept	To	Balance.		11½
Oct.	By	Wood 39 loads	98.	
	"	Cutting wood 5, Taking dust 3/4	5¾	
	"	Making Balls.	15	
	"	White washing 25 & Papering 27	52	
	"	Carpenter work 8½ & 5 & 10	23½	
	"	Cleaning street 2 Piling wood 5½	7½	
	"	Chalk 7½, Key 1¾, Jar 1¼	10½	
	"	Wood 103¼ Cutting 5 Buying 4½	112¾	
	To	Tuition		53½
Nov.	By	Carpenter. Windows etc	36½	
	"	Taking away dust 1¼ Stoves 40	41¼	
	"	Brooms 7 Supplies 225 Thread 2	234	
	"	Shavings 3½ Brooms 4 Chalk 7½	15	
	To	Tuition		53
Dec.	By	Book bags	60	
	To	Contribution Mrs. Thom		108
1897	"	Tuition		52
Jan.	By	Thread ¾ Sal. Mux Hanna 50	50¾	
	"	Brooms 10 Door 2½ Window 6	18½	
	"	Jar 1¼. Cutting wood 2 Mux Hanna 10	13¼	
	To	Tuition		52
	"	Con. Mrs Larkin 60 & Mrs. Graf 20		80
Feb.	By	Sweeping 2. Water ¼ Lock 3	5¼	
	"	Thread & needles 4 Pensils 6	10	
	To	Con. New Knoxville Cong Church.		523
			809½	9

Feb	To
	By
	To
Mar.	By
	"
	To
Apr.	By
	"
	"
	"
	To
May	"
	By
	"
	To
June	By
	To
July	By
	To
	"
	By
Aug	"
	"
	"
	"
	"

To	Brought over –		933
By	" "	809½	
To	Tuition		56
By	Wood 66½ Cutting 5. Piling 3½	74	
"	Ketchil 4½. Paper. 12 Map 20	36½	
To	Tuition		45
By	10 Wks. Hubbs 20 Tacks 1 Pegs. 6	27¼	
"	Mending W. N. ½ 10 Primers @ 30 Cat. 2 m	10½	
"	Gospels. 5 Chalk 7½ Mux Jijimie 20	32½	
"	Jijjie 5 Slates 4 Partition 131	140	
To	Tuition (Mar.)		54
"	Conts. from Dr. Dewey 108 Mr. Andrus. 40		148
By	Sal. Mux. Hanna. 20 }		
"	Sweeping Street. 20 }	20½	
To	Tuition		41
By	Mux. Hanna 10 Pegs 16	26	
To	Tuition		34½
By	Shelter 22½ Porterage 3.	25½	
To	Tuition		30½
"	Back tuition.		24¾.
By	Chalk 7½	7½	
"	Bill f. England.	125.	
"	Shoe-strings 30 p. whitening pan. 20	1^{10}	
"	Paper for books. 3 M. Selim work 7.	10	
"	Balance	20	
		1366	1366
"	!		

Geography –

1st } Sarkis
Sonnie
2nd } Gulf –
Sil Jebal

School Draw
3 & 4 & 5 Plants

---

6 & 7th – Plant

Taleem Mesechi
Taweel –
~~1st 2nd~~ 112 p.

Siraj – Mancer
Josef in Egypt
Beny – goes to him

Ps. 23 15 8 51

Hymns Kurdish
Meladieh – 354
82 – Tuba 296
School song –
Evening prayer
987 –

Kindergarten '97 — '98

Oct.	By	Carpenter	23.	
	To	Balance		20
"	By	Carpentering	28	
"	"	Boxes.	7	
"	"	Chalk	7½	
"	"	Muxies Salary	2^{20}	
"	"	Brooms	1^{10}	
"	"	Woman Cleaning	2	
"	"	Den	5	
"	"	Nails	5^{20}	
"	"	"	2	
"	"	Buying Water	10	
"	"	Roof for water Jars	53	
"	"	Glass for Windows	14	
"	"	Thread	5.	
Nov.	"	Buying water	10	
"	"	Mending Stoves	32½	
"	"	Candles for Christmas ...	3	
Dec	"	Envelopes for "	3	
"	"	Primers	3½	
"	"	Sadie & Lucia for sweeping	3^{30}	
Jan	98 "	Window	2	
Feb	"	chalk	7½	
Mar.	"	Card board	50	
Apr.	"	By Nuxies Sal.	30	
May	"	Bill from America	140	
			450	20

July	"	Cloth for Books.	9	
"	"	Present to Munxies	5	
Oct	To	Tuition		22
Nov.	"	Tuition		25
Dec.	"	"		19
Jan	"	"		37
Feb.	"	"		30.
Mar.	"	"		26
Apr.	"	"		41
May	"	"		43
June	"	"		44
July	"	"		36
"	By	carrying furniture & sweeping	5 6½	
"	To	Present from Mr Larkin.		108
"	"	" " friends Springfield		87
	By	Brought over	450	20
		Balance	60½	
			531	531

Kindergarten '98

Sept	By	Wood (2 loads) cutting 5.	79^20	
"	"	Carrying furniture	1½	
"	"	Slate pencils	10	
"	"	Whitening pan & jar	—^30	
"	"	Chalk	5	
Oct		Bowl & Buzzing wood	10	
Sept	To	Tuition		27
"	By	Prickers & cards	2^30	
Oct	"	Paper for pricking	10	
"		Balance (1898		60½
Oct	To	Tuition		54
Nov.	By	Window & carpenter work.	23½	
	"	Brooms	5	
Dec	To	Tuition		60
	By	Colored pencils^4 15 New pipe^5 (stove)	9^15	
	"	Brooms & putting up stove^2	4	
	To	Tuition		54
1899	"	Presented Card-board value^20		
Jan	"	From Springfield Church & S.S.		188
	By	Miss Hanna	5	
	"	Mending window	3	
	To	Tuition		52
Feb.	By	Sal. Miss Hanna	5	
	To	Tuition		51
Mar.	By	Sal. Miss Hanna	5	
		Tuition		56
			179^15	602½

Apr.		1899 – Tuition		48
	By	Sal. Mux. Hanna	5	
	"	Slates	10	
	"	Jar & cups	2	
May		Tuition		46
	By	Sal. Mux. Hanna	5	
		Kindergarten Books	72	
June		Tuition		41
		Chartdatch	18	
		Sand from Diarbekir	13½	
		K. G. bill from Eng	183½	
July		Mux Hanna 5.	5	
		Carrying box, organ etc	1½	
		~~Jurjis carpenter helping~~		
		Tuition		19½
	By	Brought over	179^{15}	
	To	" "		602½
	"	Balance	262^{5}	
			757	757

Kindergarten 1899 —

Aug	To	Balance		261^{5}
Sept	By	K. G. Materials from A.	262$^{3/4}$	
		Carpenter^{7} Chalk^{5}	12	
		Needles$^{1\,10}$ (Wool^{3} Thread$^{6\frac{1}{2}}$ (for Bell)	10^{30}	
Oct.	To	Back tuition.	20	20
		Sal. Mrs. H.	5	
		" Nazlie Esho^{10}	10	
Nov.		Water 7½	7½	
		" 10	10	
		Sal. Nazlie^{10}	10	
Dec.		Lock$^{2\frac{1}{2}}$. Carpenter Work 7	9½	
	To	Tuition Sept$^{16\frac{1}{2}}$ Oct$^{43\frac{1}{4}}$ Nov.$^{39\frac{1}{2}}$ Dec$^{37\frac{1}{2}}$ – Dec.		136
		Nazlie^{10}		
1900		Christmas gifts. (in part)	25	
Jan. 11.		From J. F. Graf. $3.50 –		84.
		Pencils & Chalk	10	
		Nazlie	10	
Feb.		Tuition Jan$^{35\frac{1}{2}}$ & Feb.$^{39\frac{1}{2}}$ Back tuition^{10} (M. Chuckri)		85
		Nazlie^{10} Wood$^{62\frac{1}{4}}$ Cutting^{2} (28 Loads) (8 Korun)	74	
Mar.		Tuition		35½
		Nazlie^{10} Lucea for sweeping 9 Thread$^{\frac{1}{2}}$	19½	
Apr.		Tuition –		38½
		Nazlie^{10} Jars$^{1\,5}$ Den$^{3\frac{1}{2}}$ (May)	14^{25}	
May		Tuition		36½
		Nazlie^{10} Charts^{20}	30	
		Carpenter$^{3\,20}$ Pencils^{4} Paper^{10}	17^{20}	
June		" Chardokh. poles^{20} Nazlie^{10} Carrying organ^{1}	31	
			569	697^{25}

July	Box from America ($6.20 + fr'ght)	170	
	Balance br'ot over		126
	Tuition (June $^{20\frac{1}{2}+}$ & back tuitions		45½
	Balance (used for carrying box)	1½	
		171½	171½

1901 Found in an envelope
to be used in future.
$3.50 given for a new building (in 1898).
$2.82 for a poor pupil.

1901 Sept – Kindergarten disbanded.
to take up High School.
Sick – and go to America to
recuperate –
Returned in 1903 –

Kindergarten 1904

			Dr.	Cr.
1903	July	Material – #16 –	368	
"	Aug	(Switzerland) Material	114	
	"	To Gift from friends (America)		482
1904	Feb 1	By Hallers.	75	
		To gift from Friends (bag) "		324
"	" 6	By oil cloth for tables $^{21+18}$	39	
		" work Hubbo ^{30} Risco. ^{5}	5^{30}	
	" "	Cups ^{3} Leather for tables ^{7} Tacks $^{1\frac{1}{2}}$	$11\frac{1}{2}$	
	" 9	Tablets ^{2} Wool. ^{6} Peas ^{1}	9	
		Loan to Community for rent	100	
Feb	18	Thread ^{20} – Pans $^{5\,30}$ Twisting $^{4\frac{1}{2}}$	$30\frac{1}{4}$	
		Pegboards $^{12\,20}$ Carpenter $^{3\,20}$	16	
		From Mrs. Thom		20
		Chairs 324 + 51	375	
		Mirrie ^{5} Wood ^{27}	32	
		Wood ^{4} Box ^{5} Turning ^{15} Carpenter ^{10}	34	
1/V Feb & Mar		To Tuition $19\frac{1}{2} + 40$		$59\frac{1}{2}$
May	17	By Whitewashing	24	39
Apr		Tuition ^{39}		↗
		Drew out of bag (American funds.		251 –
May		Moving – Buttons ^{10} –	17	
		Karat $^{4\frac{1}{2}}$ Soap $^{-30}$ Nails ^{4} Needles ^{1}	10^{10}	
June		Pail $^{3\,30}$ Carpenter ^{20} & Ironwork (Door stairs) $^{19\,10}$	52	
		Tuition May ^{91} & June $^{70\frac{1}{2}}$		$161\frac{1}{2}$
July		Rope ^{3} Paper for books ^{20}	23	
		By Balance	2	
			1337	1337

July	1904	Balance		3
		Material 355 Switzerland & Freight 72 25	429	
		By donations. Mrs. Coffin (Comm)		568
		Freight Dolls pictures, books,	20	
		Envelopes 54 Chalk 10 Duplicator – 80	149	
		On hand from friends in America –		1620
Sept.	To	May Stmt – A. B. M.		1964
	By	Julia's Salary 5½ months.	385	
	To	McCook S. S.	2	228
		" Cook Conrad A –		114
– Mistake –		" Gone to Mrs Thoms	364	174
"	22	Books. ~~In the~~ Child's World".	40	
	"	"Two Children of Foothills" 125	30	
	"	Binding "Guide" & "Paradise of Ch." 8.70	8 20	
	"	Colored Thread 16 Slate pencils 10	26	
	"	Pail 5 – Rope 3 Notebooks 2	10	
Sept.	28	Floor 10 taking away dust .20	10 20	
		Julia's Salary & Monsooras	130	
Oct.		Tacks 1 Rugs 26 Wood 12 20	39 20	
		Dust .20 Paste .10 Colored chalk – 15	15 30	
"	To	Tuition 45 – To Assiers. 45		90
		Wool – 60 Brooms 20 + Dust – 1	61 20	
		Julia & Monsooras Salaries	130	
		Silk for making bags 65 Work Sodie 9 Monsoora 9	Tuition 83	53
		Charts. 25 – "Sherez" .30	25 30	
		Windows 70 Door 55 Well 6½	131 ½	
		Salaries 60 + 70 Stove pipe 28	158	48

			Dr.	Cr.
		1904 —		
Dec.		Brought over	1883 ~~1888~~	4815
		Tuition		53
		200 Embroidery Cards^{25} Mats^{54}	79	
		Enlarged Sewing " ^{9} "Outlines" ^{21}	30	
		Julia's & Monsoor's Salaries	130	
		From S. S. Mt. Pleasant _		68
		Barsome's Salary 2mo	40	
		Cleaning Roof	[illegible]	
		Balance	2762	
			4936	4936
Jan_	1905	On hand		2762
		Paid for tuition (making bags). Mirro 18 Sodie $^{Feb - Dec. 24 - 6}$	24	
		" " Cleaning (Atebeha H)^{7} Sewing^{2} Barsoom^{20}	29	
		" " Sweeping. (Hage J.)$^{9+6}$ (Khuzmie)^{9}	24	
		" " cutting wood, piling^{10} - Spinning^{4} (Ibrahim)	14	
Jan	"	Tuition _ Salaries 70 + 60	130	27
Feb		Wood _ 5 rutles + carrying	3	
		Coffee sacking$^{2\frac{1}{2}}$ Wool^{3} (Girls school)	5½	
		Needles$^{.20}$ Matches$^{.20}$ Cover for organ^{10}	11	
		Cardboard (Mr. Andrus)^{3} Primer$^{.30}$	3^{30}	
		"Mebda Madary"^{1} Arithmetic^{3}	4	
		Glue^{3} Bed - $^{12+5}$ Cotton - Making^{2} & Bag^{5}	27	
		Received from church. (110 repay loan)		256
		Envelopes$^{.20}$ Dust cloth$^{1.20}$	2	
		Kindergarten Magazine^{30}	30	
		Wood^{3} Barsome^{20} Salaries$^{70+60+50}$	180	
		Tuition^{30} Salaries (70 + 60 + 50) Mar.	180	30
			667^{10}	3075

		667	3075
Mar.	Sweeping three months – Nazo –^{6} Khyzmi^{9}	15	
	Making bags Sodie^{4} Mirro^{9} Taking dust^{20}	13^{20}	
	Tuition^{32} Barsome	20	32
	Stove	241.	
Apr.	Binding Books – (Leather)	20	
	On House rent – Cleaning closet^{20}	216^{20}	
	Mending road$^{1\frac{1}{2}}$ Rolling roof^{25}	26½	
	Barsome –^{20}	20	
	Tuition –		32
	Salaries – 70 + 60 + 50	180	
	On rent (last year)	100	
May.	Appiation – America –		1296
	Carpenter^{1} – + Blacksmith$^{3\frac{1}{2}}$ {well cover –	4½	
	Rope$^{7\frac{1}{2}}$ Needles.$^{3\frac{1}{2}}$ Broom^{1}	12	
	Salaries 70 + 60 + 50	180	
	Risco^{20} Carpenter^{4} Clay 1^{20}	25^{20}	
	Nails 1^{20} Risco^{20}	21^{20}	
	Tuition –		41
	Tuition received for May		26.
June	Paper for books$^{10\frac{1}{2}}$ Risco^{20}	30^{20}	
	Tuition		59
	Salaries 70 + 60 + 50 Risco^{20}	200	
July –	Books "Study of Ch. Nature" – "Lectures to K.G."		
	"Manual." "Drawings" – "Chil of Wld." "Games"	119½	
	Salaries 70 + 60 + 20 Risco –	150	
	Tuition.		35
Aug – No School –	Sal. of Monsoora ½ Aug. + Sept.	60	
		2322	3300

22

		2322	3300
Sept	Tuition Carpenter	4	
	Sand.^{30} Slates^{51}	81	
	Books – "Beginners Course"^{4}	$6\frac{1}{2}$	
	Sweeping 4 – Tuition		28
	Box from Switzerland.	527	
	Tuition fr. Jan – Sept –^{1915} (Mrs. Thom)		70
	Present to Susan for teaching	30	
	Salaries – Julie 80 + Gullie 35	115	
	Risco – 10	10	
	Sweeping Nazo 5 ms.^{10} Khuzine$^{3 mos}$ 6	16	
October	Taking away refuse Risco 5 ms^{10}	10	
	Pail^{1} Exchange 5 Candles 6	12	
	~~Cookies~~^{1}. Oilcloth^{15} Candles^{1}	17	
	Sherez 1 Box – Wood^{20}	21	
	Binding K.G. Magazines^{5} S.S Lesson^{4}	9	
	Starch & P.^{1} Candy^{5}	6	
	Salaries – 80 + 70 + 20	170	
	Tuition		$59\frac{1}{2}$
Nov.	New Balls Wool. 7. Cotton 9 Work^{3}	19	
	Dirt^{2} on Roof. 20 + 6	26	
	Wood^{88} + remainder of rent 24	112	
	Salaries 80 + 70 + 20	170	
	Tuition (Taking dust 2 mos. 2)	2	63
	Back tuition (Sodie Adam)		4
Dec.	Card board^{2} Sand paper^{1}	3	
	Tuition^{52} + Slates^{50} sold for X mas		102
	Salaries 80 + 70 + 20	170	
		3858	3666
	Balance		191

Jan. 1906

	Balance.	191½	
	To bag in Safe for K. G. Expenses -		191½
	Tuition -		24.
	Closet 3½ Risco 40 Julia 80 Gullie 70	193½	
	2 Sheets ruled paper, Rolling roof 20	21½	
	Mending pail & cups 10 Carrying refuse 2 mo.	2 10	
	Kindergarten Books (for training class)	132	
	Carpenter (Allie) for table & 2nd Gift 20	20	
Feb.	Tuition.		34
	Closet 3 P. Dumb bells 60 Thread 7½	70½	
	Salaries - Julia 80 Gullie 70 Risco 25	175	
	Tuition (Mrs. Thom's 5) Jan & Feb.		10
ar.	Paper (Wand) - 7½ Exchange 2 Paste 2	11½	
	Carpenter for tables 20	20	
	Tuition		53
	Salaries 80 + 70 + 25	175	
	Binding K. G. Magazines 5 S. S Pictures 5	10	
	Care of Room ("Ibraheim" 1 & "Kareem" 2) 5 mo	15	
	Carrying Refuse. Rises for "Sara" 2 mo	2	
	Received from K. G. Bag. for expenses.		216
	Paper 7½ Thread 1	8½	
	Tuition		55
Apr.	Room 2 & yard 2 & refuse 1	5	
	Paper for books 6 Pails 23	29	
	Salaries 80 + 70 + 25	175	
	To bag for 4 mo's Salaries J. & G.		600
	By balance	85	85
		1268	1268

24

	Kindergarten Acct. 1906. Balance	85	
May.	Wood - Kerm - 25 loads.	62½	
	" " "	24¾	
"	" Cutting ^{10} Exchange ^{2}	12	
	Kindergarten materials	125	
	To bag for " "		125
	Rent - ^{216} + ^{70}	286	
	Tuition		58
	Paper for childrens' & teachers books	18	
	" " cutting ^{5½} Whitening Pail ^{2}	7½	
	Bread & lebben	3	
	From Friend Neb.		68
	" McCook Ger. Ch.		114.
	For 10 Chairs ^{65}	65	
	Salaries 80 + 70 + 20	170	
June			
	Carpenter - Work - ^{2}	2	
	Tuition	71	71^{10}
	Salaries - 80 + 70 + 20	170	
July	K. G. Materials - America & Switzerland	70	
Sept.	" " " Blackboards - May shipment.	459	
"	Material fr. Switzerland	254	
July & Aug.	Salaries to teachers (Summer School)	108	
Sept -	Salary - Fahema 60 Risco. 30	90	
	Expenses on Swiss Box. ^{15}	15	
	Tuition (Summer Schools). 35 + 14		49
	Den - $^{1.30}$ Cups. $^{-.20.}$ Slates 12. Pencils 7	21^{10}	
	Brooms. Carpenter 20 +	20	1301
	Balance		1301

	Brought over	1301	
Sept.	To Treasurer – for materials		713
	" " " Salaries Jun.^{July} – Sept.		360
Oct	Books for Training Class. (Tuition	103	39
	Chalk – Colored ^{14} – White – $7.^{20}$	21^{20}	
	Carpenter ^{5} Salaries. Fahema ^{60} Risco ^{40}	100	
	Slates 6 @ .25 = 3^{30} Envelopes $-^{20}$	4^{10}	
Nov	Received from Men's Society – for rent		300
	Paid for rent (less window & reduction)	285	
	Salaries Fahema ^{60} Risco ^{40}	100	
Dec.	Received from Dr. T. for expenses – Salary – 6 mos.		360
	Salaries 60 + 40	100	
	Slate pencils $3\frac{1}{2}$ Dust $^{6\text{ mo}}$	$9\frac{1}{2}$	
	Tuition for Nov. ^{48} + Dec. ^{47}	95	95
	Rolling Roof. (Said Melkie)	24	
	Balance		
			180
		2047	2047

Kindergarten Account

1907 –

			Dr.	Cr.
January –		To balance –	180	
		By Tuition		40
		To Salaries 60 + 40	100	
	By	Salary from Bag		60
		Window – 3½ Thread.^{20} Needles. $^{1\underline{30}}$	25^{10}	
		Soap. 3 Paper – 3½	06½	
				212
			312^{30}	312^{3}
Feb.		Balance.	212^{80}	
		Notebooks for training class –	18	
		Paper for " "	3½	
		Tuition.		29
		Salary – 60 + 40 Oil cloth ^{54}	154	
	By	" from K.G. fund –		60
		Balance.		300
March.			389	389
		Balance.	300	
		Wood$^{62\,3/4+}$ & sawing.^{10} Cups.$^{1/2}$	73¼	
		Salaries 60 + 40	100	
	By	Salary – Cups ^{1} Refuse $^{3+2}$ S.&R.	6	60
	"	Tuition		19
		Balance		400
			479¼	479

Apr.	Balance	400	
	Tuition.		45
	Salaries 60 + 40	100	
	Salary Balance		395 60
		500	500
May	Balance	395	
	Tuition Nij.		56
	Salaries 60 + 40 + 25	125	
	Salary from Bag		60
	Balance		414
		520	520
	Balance	414	
June	Paper for books – 12 + 7½	19½	
	Tuition		44.
	Salaries 60 + 40 + 25	125	
	~~Chardakh~~. Cups 2. Rent 540	542	
	Pencils 7	7	
	From K. G. Bag to balance accts		432
	Back tuition. Marie 20 + 11 for others		31
	For rent from K. G. bag		540
			60
		1107	1107
July.	Balance		
	Brot over.	60	
	From K. G. bag to close acct		108
	Khimah 2 Karatt. 14	16	
	Salaries 25 + 20 + 45	90	
	Balance		58
		166	166

1907

August.	Brót over.	58	
	Salaries $^{25 + 40 + 45}$	90	
	On Account fr. Treas.		432
	Balance	284	
		432	432
Sept.			
	Brót over		284
	Pencils	$10\frac{1}{2}$	
	Brooms $^{3\frac{1}{2}}$ Den^{2}. Wood ^{40}	$45\frac{1}{2}$	
	Thread ^{30}	30	
	Salaries. $^{35 + 40}$	75	
	Balance.	123	
		284	284
Oct.	Balance		123
	Salaries $^{30 + 40 + 80}$ Riso 2 mo.	150	
	From Treas. on Swiss Order.		648
	Towels ^{12}	12	
	American Orders Apr. & Aug.	1080	
	Books. ^{103} T	103	
	Balance		574
		1345	1345
Nov.			
	Balance	574	
	Salaries 30 + 40 + 40 =	110	
	Mending Chairs $^{26\frac{1}{2}}$ Books ^{143} per order Mar. 1907.	$169\frac{1}{2}$	
	From K. G. Bag. for paying order		1080
	Balance.	227	
		1080	1080

Dec.	Balance brot over.		227.
	Tuition (Oct – Dec.)		75
	Books – as per order of Sept. 1		
	Card board 14½ Binding 6 books. (K. G. Songs.	20½	
	Twisting thread 4 Needles 1	5	
	Salaries 40 + 30 + 40	110	–
	Papers Colored 5 Wood 15	20	
	Balance.	147	
		302	302

	1908 —	Dr.	Cr.
Jan.	Carpenter ^{1} Needles 1^{15}	2^{15}	
	Tuition.		35
	Salaries Risco 100 (2 mo.) Fahema ^{40} & G. ^{40}	180	
	" " Rihanie & Soghomon	216.	
	Balance brot over		147
	Balance		216
		398	398
Feb.	Balance.	216.	
	Swiss Order. Part payment	648	
	Needles $^{1/2}$ Thread $^{4\frac{1}{2}}$ Window ^{3}	8	
	Paste ^{3} Jar. $^{3^{10}}$ Needles 1^{20}.	7^{30}	
	Salaries $^{40 + 40 +}$	80	✓
	Tuition Sept to Jan 31		110
	Balance 849		849
		959	959
March.	Balance brot forward.	849	
	From Treasurer on Salaries.		432
	Salaries $^{40 + 40 + 30 \text{(Sadie)} 40.}$	150	
	Balance 110		567
		999	999
Apr.	Balance brot forward	567	
	Chunks $^{66\frac{1}{2}}$ Wood. $^{27\frac{1}{2}}$ (4 walls) Ceiling ^{10}	94	
	Books & post. (Dec 7 - 1907)	60	
	Salaries 40 + 40 + 15 + 40 Risco	135	95
	Tuition Feb to Apr. 95		100
	Balance		756
		856	856

May.	Balance	756	–
	From Treas. on Acct.		324
	Tuition.	30	
	Salaries. 70 + 40 + 20 + 50 F Es. Em	180	
	Mistake by reckoning Salaries twice	110	
	Balance		642
		966	966
June	Balance.	642	
	Salary (Nijjo) 60 May.	60	
	Salaries 70+60+50	180	
	Chardakh.	25½	
	Tuition – May & June.	854	53½
	Balance	–	854½
		907½	907½
July	Balance brot over	854	
	Cups' Knife' Peas' Straw'	4	
	Paper 9 Soap 3½ Carpenter 2	14½	
	Tuition		29
	Salaries: 65+60+50 E. N. R.	175	
	Gaddie's Salary at Nidyat 3mo	120	
	Balance		1038½
Aug	Bal. brot forward	1167½	1187½
	From Treasurer	1038½	275
	Salaries 65. 60 – 50	175	
	Balance		938
		1213	1213

32

1908 —

Sept.	Balance Brot over -	938	
	Salaries 65 + 60 + 50	175	
	From Treasurer on Acct.		108
	Tinsmith 20 + Whitewashing 15	35	
	Balance		1040
		1148	1148
Oct.	Bal. brot over.	1040	
	Well cleaning 8 Brooms 5	13.	
	Salaries 65 + 60 + 70 + 50	245	
	From treas. on Salaries		324
	Balance		974
		1298	1298
Nov.	Bal. brot over	974	
	Books and post - Mch. 1908	62	
	Paper 8 + 12 + 4 [illegible]	24	
Paid in June.	Remainder Salary to Richanie & Soghomon	108	
	From Miss Martin on Swiss Order.		650
	Carpenter 8 Clay 1/2	8 1/2	
	Bal.		526
		1176	1176
Dec.	Balance brot over.	526	
	Tuition for ~~Octy~~ Oct. -Dec.		139
	From Prob. Com. on Rent for 2 years		600
	Salaries 80 + 65 + 60 + 50 + 25 Sadie	280	
	Back tuitions by Mrs. D.	255	36
	Salaries 80 + 65 + 60 + 50 (Nov.)		286
		1061	1061

		1909	Dr.	Cr.
Jan.		Balance brought over	286	
		From Princeton (Nov).		246
		Tuition Jan to March.		
		On Swiss Order	249	
		Salaries 80 + 130 + 60 + 50	320	
		From Treas. on Sal.		300
		Balance.		309
			855	855
Feb.		Bal. Brought over.	309	
		Kindergarten tables	58	
		Mending chairs	5	
		Post on Materials (Cardboard)	108	
		" 2nd "	239	
	Jany. Last year Oct.	From Friend - Nebraska.		227
		" McCook. "		136
		Paper 4½ Ink 4.	8½	
		Tuition for 3 mo.		83
		Wood 87½	87½	
		Salaries 80+65+65+60+50 =	320	
Mar.			5^{25}	
		Needles –^{25} Molds^{5} Bro't over.		
		Paper^{12} Brooms^{2½}	14½	
		Thread^{15} Matrials^{83}	98	
		Salaries 80 + 65 + 65 + 60 + 50	320	
		From Treas. on Salaries 2 mo		630
		Bal.		488
			1564	1564

Apr.		Brought over –	488	
		Received from Treas. to bal. acct.		440
		Red Paper.^{5} Paste$^{3.}$	8	
		Tuition		30
	By	Balance		26
			496	496
May		Brought over	26	
		Tuition Two Mos.		57
		Salaries 2 mo. (or help)	640	
		From Treasury		540
	By	Balance		64
			666	666
June.		Brought over –	69	
		Salaries – Fahima^{75} Sadie^{70}	145	
		" Esleem^{70} Aijjo.^{70}	140	
		Tuition		42
		Balance		312
			354	354
July.		Brought over –		
		Salaries ~~Fahima Nordie~~ ^{70} →	312	
		Esleem^{70} Aijjo^{70} Risco 100	310	
		Tuition		48
		From treasury –		495
		Balance		79
			622	622

		79	
Aug.	Brought over -	210	
	Salaries - 3 × 70		58
	Tuition		231
	Balance	289	289
		231	
Sept.	Brought over	210	
	Salaries 3 × 70		57
	Tuition		420
	From treasury on Salaries		
	K.G. material 1574 c freight 432	2006	
			2006
	From Treas for materials etc.	36	
	Balance	2483	2483
Oct.	Brought over →	~~260~~	36
	Salaries. 3×70 + 50		61
	Tuition	26	
	Expenses - brooms -		216
	Going to Diarbekir for Treas.	27	
	Balance	313	313
			27
	Brought over	10.	
Nov.	Tabakeas 20 @ 1/2	30	
	Faheme's road expenses.	16	
	Tabakea's 30 c	87	
	Materials for K. G. in Diarbekir	170	
	Kindergarten tables		
	Salaries 80 + 80 + Rs 125	285	
		598	2

Nov.	Brought over fr Nov.	598	27
	From friends in Salem. Iowa		122
	Tuition		65
	From treasury to balance		384
		598	598
Dec.	For binding books.	44	
	" Rolling roof. For the	33	
	" Sweeping year.	33	
	" taking away refuse.	22	
	" twisting thread	1	
	From friends in America		122
	Paid Nyjo on Dec. 66p. + 14	80	
	" Carpenter.		
	From Father		108
	" Tuition.		62
	Paper. 6 Colored 6	12	
	Salary Risco ^{60} Esleem ^{80}	140	
	Wood Diarbekir School	108	
	Brought over By Mrs. Grob.	384	108
	From treasury to balance.		457
		857	857

1910.

		Cash	
Jan.	Brought over. Nothing.		244
	Kham for towels.^{1}	$5\frac{1}{2}$	
	Den.^{4} Soldiering$^{1\frac{1}{2}}$ Dust Cloths.$^{2\frac{1}{2}}$	8	
	Fahema Nov. & Dec. 100	100	
	Tuition. Beads^{5} Kham^{2}	7	48
	Salaries Nijjo^{90} Eileen^{90}	180	
	Fahema^{50} Risco^{60}	110	
	For training class.	216	
	From K. G. Bag. Salaries		324
			10
		626	626
Feb.	Brought over	10	
	Received from Mrs. Thoms		20
	Needles$^{.20}$ Pencils$^{2\frac{1}{2}}$ Beads^{2}	5	
	Cash from K. G. Bag.		216
	Sharpening Scissors^{2} Shovels.$^{10\frac{1}{2}}$	$12\frac{1}{2}$	
	Sal. Fahema^{50} Risco^{60} E & N.^{180}	290	$16\frac{1}{2}$
	Tuition Balance		65
		$317\frac{1}{2}$	$317\frac{1}{2}$
Mar.	Bal. brot over	$16\frac{1}{2}$	
	Mothers meeting - Tea - Sugar - Balls.	10	
	Tuition		81.
	Salaries F.^{50} Ea.^{90} N.^{90} Risco^{60}	290	
	From J. L. G.		180
	Balance		$55\frac{1}{2}$
		$316\frac{1}{2}$	$316\frac{1}{2}$

Apr.	Brought over	55½	
	Paper 1 Pencils 2½	3½	
	Tuition.		83½
	From treasury		540
	Picnic Lebben 1½ Rattles 1 Rob. Onions Bread	8	
	Salaries 90+90+50+60	290	
	Balance.	266½	
		623½	623½
May	Brought over.		266½
	Cookies 8½ Sugar 4½	13	
	Received from Miss Martin for material		70
	Salaries 90+90+50	230	
	Thread 20 Beads 5½ Needles 20	26	
	Brooms 3½ Jar 1½ Clay 20 Cups ½	6	
	Tuition from 2 Schools. (Risco)	60	82
	Balance	83½	20½
		418½	418½
June	Brought over.	20½	83½
	Tuition from 2 Schools.		90
	Salary Risco ~~May +~~ June 70 Esleem 90	160	
	Brooms 8 Dem 3½ Knife 2 Bead cups 2¼	15¾	
	Balance Kijjo 90	90	92¼
		265¾	265¾
July	Brought over - 7	92	
	Werda Salary for May 11 & June 20	31	
	Needles ½ Paper for books 10	10½	
	Tuition		95
		133½	95

39

July.	Brought over	133½	95
	Diplomas 3 - Ribbon 4	7	
	Salaries 180 + 60 =	240	
	Balance		285½
		380	380½
Aug.	Brot over.	285	
	From treasury		216
	Salaries Aug - 180 + 60	240	
	Balance		309
		325	325
Sept.	Brot over.	309	
	Moving Ex. 2 Pail 4	6	
	Pencils 2½ ~~Paper (copy books~~ 1½)	2½	
	Salaries 180 + 60	240	
	From treasury		216
	Tuition 28 Friends McCook 106		134
	Balance		217½
		567½	567½
Oct.	Brot over. (To repay 25 each month)	217½	
	Paid Esleem 110 for [illegible] mo. (Oct-[illegible])	110	
	Received from Esleem on debt		130
	" " Kijjo on debt		100
	" " Fahema Mosa.		1[illegible]0
	Rent on Kindergarten (Moslem	300	
	Dr. Thom 100 Mrs. Dewey 100 Graf 100		300
	Kindergarten Material. U.S.A. & Fr'ght	435	
	Paid by Mrs. Thom		435
		1072½	1095

		Dr.	Cr.
Oct –	Brought over –	1072½	1095
	Salaries 90 + 70 + 60	220	
	Tuition –		29½
	Balance		168
		1292½	1292½
Nov.	Brot over	168	
	From Treasury.		108
	Tuition		46
	From treasury		540
	Wood^{45} Cutting$^{3\frac{1}{2}}$ Lock for organ^{2}	50½	
	Salaries – 180 + 60	240	
	W.C.^{5} Thread^{8} Twisting^{2}	15	
	Mending chairs^{12}	12	
	Balance	208½	
Dec.		694	694
	Brought over –		208½
	Tuition –		41½
	Music lessons. Nijjs (Organ rent 54.)		135
	K. G. Materials. M. Hanna –		25
	Salaries 180 + 60	240	
	For Balance.	172	
		412	410

1911

Jan.	Balance		172
	To Nijjo (stopped music after 2 mo.	108	
	Salaries 180 + 60	240	
	From Treasury		324
	~~Tuition~~ -		32½
	Balance	180½	
		528½	528½
Feb.	Balance.		180½
	Salaries -	180	
	No tuition because no school.		
	Salary to Fareda Manather 3mo Oct-Dec.	120	
	Repaid by Saleem on what she borrowed	110	110
	Balance		10
		300	300
Mar.	Brought over -	10	
	From Ireland - Neb. -		145
	Surplus - training Department -		73^{10}
	From Treasury -		216
	From Mr Freese "Christmas"		242
	Spent for Christmas	70	
	Salaries $\overset{S.\&}{90}+\overset{R.}{60}+\overset{N.}{80}+\overset{F.}{40}$	270	
	Pencils 2^{10} Freight & carrying D. box ^{17}	19^{25}	
	Caps ^{25} Balance	306^{25}	
			10
Apr.		676	676^{10}
	Wood 90 Kerm ^{45} 18 Loads ^{61}		
	Brought over	106	306^{25}
	Salaries - 90 + 90 + 60 + 40	280	80
	Bal -	386	386

42	1911	Dr.	Cr.
May	Brought Over	80 due Gef. 2	
June	Tuition 3 months		154.20
& July	jar clay 1.20 Karatt 25. rosai 5. 4 poles 13. intal were 3 on hand	44.20	
	Garden 20 food 10. lins 1.10 5 brooms 1.25. paper 5.	37.35	
	Yacob 2 months 20. Azez teaching a week 20	40.	
	Balance on hand	32.5	
		154.20	154.20
Sept.	Sept. 1st on hand		32.5
	Tuition Kindergarten 17.+1 - Primary 30.+4.20		47.
			5.20
	Yacob 2 months 20. water 6. Hygiene teaching 20.	46.	
Oct.	Tuition Nijo 23.+3. Gulie 38		64.
	knife 2. needles .20 washing rug 2. room 2.	6.20	
Nov	Tuition Nijo 26+1 Gulie 38.20		65.20
	water 8. den mjony 6. 1.10	15.10	
Dec.	Tuition Nijo 26 Gulie 39.20		65.20
	Yacob 20. water 3+	23.	
Jan.	Tuition Nijo 18. Gulie 47.20		65.20
	water 3+2½	5.20	
Feb.	Tuition Nijo 22. Gulie 48.		70.
	Yacob 20. spent 7.20	27.20	
March	Tuition Nijo 26 Gulie 46.20		72.20
	Sadie Ijo taught for Nijo 33. for Sagmone 7.	40.	
April	Tuition Nijo 24 Gulie 42.20		66.20
	Yacob 20. brooms 1. matches .10	21.10	
May	Tuition Nijo 32. Gulie 74.20		106.20
	sugar 1. Zibbel 2. 12 loads wood 42+6.20	51.20	
June	Tuition Nijo 36 Gulie 37.20		73.20
	Picnic twist 4 lebben 6. boy 2 garden 15 Karrat 20 Yacob 30. + Melichi 40.	127.	
	Brought over	370.25	
		784.5	234.3

	Brought over		374.25
July	Tuition Nijo 41 Gallie 48		89.
	paper 6. Yacob 10. Hugmie 75. Rehany 15. Sogmone 85. Sadig 6.	197	
	Balance in hand	266.25	
		463.25	463.25
1912 Sept. 2	Brought over		266.25
	Tuition Sept. & Oct. 69. Nov. & Dec. 83. Jan. 10 Mirr 8.		170.
to end 1912	spent by Nijo 5. Ester 3 months 120. & Man 40.	165.	
" " March 1913	lock 3. " 3 " 120. " 30.	153.	
	white washing 20. water 5. roof 15. shovel 3.20	43.20	
	jar 1.30 paper .20 beads 4.20 work 2.30 string 1.20.	11.	
Christmas 1912	Ch. handkerchiefs 6.10 dolls 4. toys 7.20	17.30	
	candles 2.10 candy 10.30 nuts &c 5. Risco 2 days 5.	23.	
	Tuition Mirro 6 months 12. Nijo. Feb & March 10. Kirri 34.		56
	due Mirr Saaf 80. brooms 4., sugar to Dimleker	8 80. 4.	
	Christmas for city schools. 91	91	
Apr.	2 Towels 5 – Washpan 10 2½ + ½ Whitening	13.	
	Tuition 41 Esteer 40	40	41
	Mr. Freese for Christmas		242
	For Rent -	540	
	Picnic, Lebben 6 Onions 1½ Bread 5	12½	
	10 Cups. 5. Risco 80	85	
May	Helpers for helping. Brooms	32½	
	Whitewashing 10	10	
	Risco 80 – Esteer 40	120	
June	Picnic. Risco 40 + 40	80	
	Tui[illegible] – (May & June (Vacation) 15	Bal	729.25 15
	Bal	1529	1529

		Brought over	729^{25}	
July	31	Risco 40	80	
		No tuition Wood	40	
		From Entertainment		216
		Bal	1	633^{25}
			849^{25}	849^{25}
Aug		Risco 40 + 40	80	
		Tuition – (July & Aug) (Brot over)	633^{25}	62
		Covers & chairs ^{4} – Peas ^{1}	5	
		Guzzel 5 Wool ^{30} Telegram 5^{20}	12^{10}	
		" Cotton ^{2} Guzzel ^{4} Soap Color $1\frac{c}{4}$	7^{10}	
		Clock 6^{10}	6^{10}	
Sept.		Risco – 40 + 40	80	
		For [illegible] Kindergarten Goods	80	725^{15}
		Bal –		
		Tuition		37
			824^{15}	824^{15}
		Brot over	725^{15}	
Oct.		Lock & Nails 4. Risco 50 $\frac{1}{2}$ da	54	
		Tuition		$33\frac{1}{2}$
		Bal		746
			779	779
		Brot over	746	
Nov.		Tuition. Risco	50	35
		Carpenter $10\frac{1}{2}$ Nails & Irons $2\frac{1}{2}$	13	
		Bal		774
			809	809
Dec.		Tuition $22\frac{1}{2} + 31\frac{1}{2}$ from America Brot over	774	54
		Clock ^{3} Candles 3^{30} Paper 6^{10} (colored)	13	
		Risco	50	
		Bal		783
			837	837

Mr Freese for Xmas 227 spent 227.

	1914–		
	Brought over–		45
		783	
Jan.	Tuition		23
	Risco	50	
	From Alaska. S.D.		227
	Bal		583
		833	833
Feb–	Tuition – Risco	50	35
	Brought over–	583	
	Ketche$^{2\frac{1}{2}}$ Paper^{6}– Needles^{20}	9	
	Rent of House Bal	324	931
		966	966
Mar.	Tuition Brot over	931	40
–	Risco –	50	
	Rent – Inland Nebr.	216	174
			1043
		1197	1197
Apr.	Apr. tuition. Brot. over	1043	33
	Risco	50	
	From Immanuel Ch. Mich City–		114
	Bal		946
		1093	1093
May.	Tuition		
	Risco	50	
	From K. G. Bag (For rent)		324
	" Meliki Sando " ")		108
	Brot over	946	
	SS. Amherst, N. H.		160
	Mrs. J. W. Emrich		34
	Bal.		370
		996	996

1914

June.	Brought forw'd	370	
	Risco	50	
	Tuition Vacation		50
	Bal.		420
		420	420
July	Brought forward.	420	
	Risco	50	
	Tuition		30
	Bal.		440
		470	470
Aug.	Brought forw'd	440	
	Rent	54	
	C. C. Ansonia, Conn.		114
	Bal		380
		494	494
Sept.	Brought forward	380	
	Risco two mo	100	
	Tuition Aug^{22} - Sept.^{18} (chil sick)		40
		480	40
Oct.	Brought forward.	480	40
	Tuition		22
	Springfield - Mo - California		155
	Risco - 50 Brooms^5 Sweets.^{2}	57	
	Wood .7^5	75	
			395
		612	612

1914. — 1915

Nov.	Brought over.	395	
	Tuition.	50	28
	Risco-		
	Bal.		417
		445	445
Dec.	Brought over-	417	
	Risco 50.	50	
	Tuition.		26
	Bal.		441
1915		467	467
Jan.	Brought over	441	
	Graf on Risco's Sal. 12 mo @ 20		240
	From Miss Waterman Mich.		40
	" Helen Stevens Memb. Fund Alum. Iow		123.
	Tuition		32
	Risco 30		
	Bal.		6
		441	441
Feb.	Brought over	6	
	Tuition		26
	Risco	30	
	Bal.		10
		36	36
Mar.	Brought over	10	
	Tuition		34
	Risco	30	
	Bal		6
		40	40

1915

		Cr	Dr
Apr.	Brought over.	6	
	Tuition		31
	Pisco	30	
	From friends in Springfield Mass } Poor		50
	" " California } Chil.		100
	" Bal.	150	5
		136	136
May	No school because of sickness in the school yard.	5	
	Risco	30	
	Brought forward		150
	Moving expenses.	5	
June	Vacation		
July			
Aug			

Sept-		
Oct-		
	Jar. 1½ Cup. ½.	2
	1916	
	June Katharine	1
	Lost	1½

Training Class.

	Received from Hawa Nuho		60.
	Paper 22 Note books 18 Paper 16	56	
	Note books 35. Thread & wool 7 Erasers 3 Rulers	45	
	Paper 8 Envelopes 2	10	
	Pencils 2 Pens 1½	3½	
	Received from Mrs. Andrus (Harp.)		108
	Balance.	53½	
		168	168
Feb.	Balance brot over		53½
	To binding dictionary 2 Paper 5	7	
	Balance.	46½	
		53½	53½
Mar.	Balance brot over.		46½
	Paper. 20 Note Books. 2½ Paper 5	27½	
	Balance	19	
		46½	46½
Apr.	Balance brot over		19
	Card board for pricking 12½ Sewing 18	30½	
	Binding Note-books: 6	6	
	Sewing Cardboard 1½ 6. Thread 4½	10½	
	Pencils 3 Pens 2 - Green Paper. 3^{30}	8^{30}	
	Balance.		36^{30}
		55^{30}	55^{30}
June	Received from Hawa Nuho		90.
	Brot over	36^{30}	
Dec.	Farida Manaither		20
	Balance	73^{10}	
		110	110

		Dr	Cr.
Sept.	Selma's School. (Primary)		
	Paper for Copybooks $^{1\frac{1}{2}}$ Pencils $^{2\frac{1}{2}}$	4	
	" " pasting ^{5} Clay ^{5} Needles ^{20}	5^{25}	
	" 4 "		
	Tuition. Freight. Legs.	–	15
Sept-Nov	Tables brought from Midyat $^{8+25}$	33	
	New table	30	
	4 Sheets tag ^{30} Colored paper ^{1} Tin $2\frac{1}{2}$	4^{10}	
£.	Tuition Oct $19\frac{1}{2}$ Nov. ^{30}		$49\frac{1}{2}$
	Scissors ^{48} Pegs ^{2}	50	62^{15}
		176^{35}	76^{35}
Dec.	Brought over -	62^{15}	
	Tuition		$31\frac{1}{2}$
	Chalk $^{-10}$	$-^{10}$	
	Balance		31^{5}
		62^{25}	62^{25}
Jan	Brought over	31^{5}	
	Chalk $^{-20}$ Rope ^{4} Ketchey ^{1}	5^{20}	
	Tuition		$28\frac{1}{2}$
	Paper. $^{-30}$		
	Balance		8^{5}
		36^{25}	36^{25}
	Feb - No school on account of snow.		
Mar.	Brought over.	8^{5}	
	Tuition - Chalk $^{-30}$ From M. Shore. ^{20}	$-^{30}$	20
	Chalk $^{-30}$ Recd for Chalk -		$1\frac{1}{2}$

1843

City Schools.

Apr.	Wood - Kerm 40 Loads 18 finer - Cutting At	
	Loza & Jemela.	
	Shimoonie & Nago _ Pencils	8
	Wooden Shoe peg.	2½
	Ink _ 5 Neka 5½ Pens 17 Pencil 12	
	Pencils (Slate) & Cardboard 2¼	10¼
	Envelopes 5	

Training Class. 1913.

Oct.	18 Note books (Mr. Es) .. 60 pare	25½	
	6 " " . Gs w. 20	4^{20}	
	6 " "		
	3 Pencils - $^{w1.}$	3	
	Paper for scratch books.	5	
	Of Miss Prutsmans Class		368
	Stove pipe 9½ Hasseer 55	62½	
	Scissors. 18		

1914.

	Brought over -		
Sept.	Paper - ^{52} Pencils Erasers ^{2}		
	Materials weaving Folding		
	Scissors ^{20}		
Nov.	Paper $^{5.}$ Note-books ^{8½}		

- Fahema Lolie	1
Katrinca Hanna	1/2
Nebiha "	1/2
Selma Baho	1/2
Nebiha "	1/2
Jamela Eleya	1/4

Mar Shimoonie Kindergarten

May	3.	4½ Carrying things moving	4½	
		Rope 11½ Candies 3. Slates 13½	28	
		Pencils 2½ Jar 1. Exchange ½	4	
June		Rent 240 Tuition 21	240	21
		Received fr. Dr. Thom for rent		100
		Pan. 2 Keras 25 Cup 10 Broom 5	3	
		Whitening Pan ½ Clay 10 Pitcher Mend 10	1	
E		Lime 1. Whitewashing 5	6	
		Tuition 11		11
July - Sept		Girls School - Tuition 8½		8½

56 1920 Kindergarten – Tuition

40 Jan 63 Mar

1st class	40p. Jan	10p Feb	63p. mar.	140 Apr	May
1 Azneef Shelagi				5	
2 Bahija Hanna				5	
3 Bahija Kareem				5	
4 〃 Saleem				5	
5 Josephine Spier.				5	
6 Jameel Kareem				5	
Zekie Ibraheem				5	
Shafika Stepan				5	
Saïd Farjo				2	
Shafika Kareem				5	
Faik Nehad				5	
Samuel Amseeh				5	
Monawar Stepan				5	
Norman Nejeeb				5	
Meneer Zekarea				4	
Nerdam Alo				5	
Fuad Ibraheem				5	
Lutfi Hanna				5	
Louisa Amseeh				3	
Saleem Girabed				5	
Shafika Shimoon					
Shimoon Jusef				4	
Anees Tooma				3	
Saïd Iskender					
Jacoob Michael				2	
Nebiha Rizzo				5	
〃 Iskender				5	
Subri Saïd				5	

	apr
Adeba Jurjis	3
Werdani Mukho	5
Zoofeek Alyas	4

Kindergarten Acct 1920

40 p –	January.		
10 p	February		
63	March		
140	April	Needles Brooms S.Pencils	20

Bab el Jedeed-

Dec.

~~60~~

Tuition for 1911 to 1912 | Brith

1st Class	Sept	Oct	Nov	Dec	Jan	Feb	March	April	May	June	July
1. Said Hanna Golie	empties tins went to Gulies school										
2. Freeda Jiji	3	3	3	3	3	3	3	3	3	3	3
3. Nazo Joseph	1 for Jane 2	2	2	2	"	2	2	2	2	2	2
4. Seroon Eca	—	2	3	3	3	3	3	3	3	3	—
5. Jurgis Musi	2	2	2	2	2	2	2	2	2	2	2
6. " Toma Haleko	2	—	2	2	2	2	2	2	2	2	2
2nd Class											
7. Said Hanna Digdan	—	2	2	2	2	2	2	2	2	2	2
8. Samuel Joseph Poor	sweeps										
9. Fahima Melki	roll mf -				—	—					
10. Muneera Jiji Khotaz	2	2	—	—	÷	2	2	2	2	2	2
11. Zahura H. Agh	—	2	2	2	2	—	2	2	2	2	2
12. George Murad	—	2	2	2	—	1	2	2	2	2	2
13. Shemie Kroco	sweeps empties tins										
14. Nazo Obrani	—	2	2	—	—	—	1H	2	2	2	2
15. Zahura Hawato Melkie	—	2	Sn-f- 2	2	2	2					
16. Jameel Hassan	—				—	—	—	—	—	—	—
17. Sochie Saleem	—	poor			—	—				—	
18. Samuel Elkur	2	2	2	2	—	1	2	2	2	2	2
3rd Class											
19. Agnes Kaspo Poor		▮	—	—	—	—	~	—	—	—	-
20. Adele Ishoc	2	2	÷	—	—	-	2	2	2	2	2
21. Naoum Jiji		—	water brought								
22. Louise Ib. Shenkone	2	2	2	1H	2	2	2	2	2	2	2
23. Victo Joseph H.		—		poor		—					
24. Jameel Zaour		—	1	sick	—	\	~	—	—	—	-
25. Samie Digdan		—	comes little								
26. Jurgis Elisco.		—	-	"	"						
27. Osape Said		—	2	2	—	—	—	—	—	—	-
28. Louisi Garaked							2	—	-gone		

Teacher
Nejo Riaes, Community Kindergarten 61

	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	March	April	May	June	July	Birth.
29, Mirzo										2	2	
30, Zeckya Shandose									1	2	2	
31, Saleema Shato						-	-	-	.	2	-	
Mirzo Koreem										2	2	
Amaken Murad										2	-	
Ibrahim Bahaly										2	2	
Selma Hanna										1	1	
Mirzo Saïd										1	1	
'Yoseph Toma										2		
Adib Bahi											2	

82

Tuition for 1911 and 1912 P.

	Sept.	Oct.	Nov.	Dec.	Jan.	Feb.	March	April	May	June	July
1st class											
1. Demey Ishoc	1.	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20
2. Bedoor Hanna	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20
3. Shofeek Jibber	1.	1.	1.	sick		1.	—	1.	1.	1	
4. Huzmie Hanna	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20
5. Roheel Rusco								—	—		
6. Naseef Hanna	1.20	1.20	1.	1.	1.20	1.20	1.20	1.20	1.20	1.20	1.20
2nd class											
7. Victoria Hanna	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1½	1½	1.20
8. Aristākees Saatee Injoor	1.20	1.20	1.20		1.20	—	—	1.20	1.20	1.20	1.20
9. Samuel Bahi	1.	1.	1	1.	1	1.	1.	1.	1.	1.	1.
10. Zakee Janeso	—	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20
11. Wordie Nimie	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	—	—	1.20
12. Freeda William	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20
13. Isabelle Jacob.	—	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20
14. Mirno Jacob.	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20
15. Saleem Francis			—	—	—	—	—	—	—	—	—
16. Mageida Spence	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20 books 3.20
3rd Class											
17. Annis Ishoc	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20
18. Kareem Khobag	1.		1.20	sick	1.20	1.20	[illegible]	1.20	1.20	1.20	1.20
19. Samuel Hanna	1.20	1.20	—	1.20	1.20	1.20	1.20	1.20	1.20	1.20	—
20. Layah Rusco	1.20	1.20	1.20	1.20	1.20	1.30					
21. Fahima William	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20
22. Amseeh Habeel Elyas		—	—	—	—	—	—	—	—	—	—
23. Zahoorie Marina		1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	— gone	
24. Tufeek Sonono	—	—	—	—	—	—	—	—			
25. Elyas Manassa					1.20	1.20	1.20				
26. Katina Oham Naso	1.20	1.20	1.20	1.20	—	=			—	—	
27. Abdo Hanna									1.	1.	1.
28.											

Primary school. ~~[illegible]~~ Gullie Dond.

63

4th Class

		Oct	Nov	Dec	Jan	Feb	March	April	May	June	July	
29. Anis Hanna ce Elyas	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	—
30. Nazo Gurgus aho, fatmel	1.20		1.20	—	1.20	—	—					
31. Aleya Stephan muchtar	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	
32. Butrus Baho Shafrus	1.			—	—	—	-	-	-	-	-	
33. Juseph Malki	.											
34 Bedrie Yaseen Mr	—	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	
35 Shafeek Azeak	1.20	~~1.20~~	—	1.20	1.20	—	—	—	—	—	-	
36. Ibrahim Bohi Osi. Bohi	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	
37. Munera Toma Hatcho	1.	1.20		1.20	1.20	1.20	1.20	1.20	1.20	1.20	1	
38. ~~Bedrie Toma~~ Y	~~—~~		~~1.20~~		~~1.20~~	~~1.20~~						
39. Mekhil Bohnia		—	~~1.20~~	1.20	1.20	—	1.20	1.20	1.20	1.20	1.20	
40. Shemsie Ahmed			—	1.	1.	1.~~20~~	1.	-	-	1.		
41. Said Hanna		—	—	1.	—	1.	-	-	-	-		
42 Gurgis Esa		—	1.		-	-	-	-	-	-		
43. Zekiya Skender		1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	—
44. Monsur Korogolli	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	1.20	—
E~~lyas Manna~~					~~1.20~~							
Gurgius Elyas		Ermin			1.	1.	1.	1.	-	-		
Khaman Hassan					1.	—	-	-	-	-		
Aleya Ihseen					1.	—	-	-	-	-		
Bohiya Shalozi						1.	1.20	1.20	1.20	1.20	1.20	—
Monser Shahine						1.20	-	-	-	—	-	
Ephraim "						1.20	-	-	-	-	-	
Nabeha Joseph						1.20	1.20	1.20	1.20	1.20	1.20	
Habib Gurgus Esa				[illegible] in Sogmmo school		1.20	1.20	1.20	1.20	1.20	1.20	
Hanna Joseph							1.20	-	-	-	-	
Saleem Jibbar								1.	1.	1		
Azeez Muchy								1.20	1.20	-	—	

1st 64 Class	Sept	Oct.	Nov	Dec.	1915 Jan	Feb.	Mar.	Apr	May	July	
Moroon Kareem	3	3	3	3	3	3	3	3			
Zekea Shonkhor	3	3	3	3	3	3	3	3		3	
Habeeb William	3	3	3	3	3	3	3	3		3	
Nadea Kotcho	3	3	3	3	3	3	3	3			
(Nazhie Kotcho's boy) Jameel Mukhtar	/	/	/	/	/	/	/	/			
Seleem Butrus											
Bahdie Jusef, a.							/				×
Jurjis Bagdo – Mother to work – (Nazhie Digdan)											
Menera Azrak	2	2	2	2	a	2	2	2			
Baheja Tomas	3	3	3	3	3	3	3	3			
Abdulla Kadie					2	2	2				
Khaleel Hassan						×					
2 Jusef Jibbo (Naze Naimee Daughter							/	/			
Subree Jibboori		2	a	a	a	a	2	2			
Anwar Nejeeb		2	2	2	2	S	a	2'	2		
Zehoora Jusef		2	2	S	2	S	2	S			
Menera Zekerea	a	a	a	a	a	a	2				
Elyas Azrak		2	2	a	a	a	a	2			
Azeez Jusef (Bagho's brother)											
Jameel Naoum Maina		2	2	2	2	a	2	2			
Zekea Thacko (Toma)		2	2								
Victoria Bahie (Oosie)		2	2	2	2	a	a	2			
Subri Sh. Noos			2	a	2	a	a	c			
Najir Hossain			2	gone to Midyat							
Shafak Iskender					2	a	2				
Jameel Elyas (Hubbo Hodia)					2	/	a	/			
Manea Jateem		a	a	a	a	a	2			2	

27

Oct–Apr 2 July

3 Shefeka Schoukhor – 2
Fahema Ritchs " "
Shafeek Kareem (Pastor Oct–Dec 2 Jan a Feb. 2 a
Mirro Risco. Mother. x
Zehoora Aleya (Mother to work – Mar.
Rosa Sheman – Jan. & Feb. 2 1½
Athea Fettooh. Apr. 1
Abraheem Sheman " " 2
Hanna Chelibi. 2 2 2
George Digdan x
Said } Somie
Mirro }
Nazo Gebro –
" Goria (Hallo's Eminjie niece)
Said Jibbo (Shemmie Aslan's son –
Monsoora Jusef – (Sh. Aslan's neighbor)
Saleem Butrus (Mother work.) 3 3
Amena Unsra
Mirro Esho
Zehoora Eleya (
Jameel Shavano (Grandmother)
Hazape Eleya (Mother work)
Athea Khawake
Azeez Jusef –
Nazlie Boghos –
Florence Jibbo 3½ (
Katrina Behnoo
27 Nadea Khumbaz – x

	July
Fahama Michael	
Shafuka Kespo	
Fareed "	
Michael Said	2
Neseem Ishac	1
Aleeza Gerabed	3
atea	2

68

~~Tuition from Bab el~~ Jedeed.

Name of pupil	[illegible]	Dec.	Jan	Feb.	Mar	Apr.	May	June	July
Victoria Melli	1/2								
Athea Yasseen	1/2								
Aisha Mulso	1								
Seleem	1								
Nazo	1								
Mejo	1								
Azzeez Hamo	1								
£ 11									
Miriam Kareem	3								
Zekea Schonkho	3								3
Habeeb W.	3								3
Nadea Keloko	3								
Jameel M.	1								
Menera Ag	2								
Abdulla Kadi	2								
Mehdi H. Daud	2.								
Baheja Tomas	3								
Jorjis Elyas	1.								
Amode Nejeeb	2								
Zehoora Jusef	2								
Jameel Naum	2								
Shefeka Sch	2								2
Faheema Keloko	2								
Victoria Bahi	2								
Jamela Elyas	1								
Ibraheem Shama	2								
Rosa Schema	2								

Subin Sch Moss, 2

1909		Boarding Department.		
Nov.	19	Rice 3 rottles 30 Charcoal 30	60	
	¾ rotl ch.	Lentils (at 27) 20¼ Meat 70 Salt 4	94¼	
Dec		Fat 25 Wood 57 Raisins 24	106	
		Nuts 9 Peas 11 Flour 20 Onions 4½	44½	
		Halawa 1¼ Baking .30 Okra 1½ Kara 2	5½	
		Cutting Wood 6 Soap 36p 22½ Meat 4	46	
		Pepper ½ Smead 13½ Cheeshie 23½	37½	
		Jars 3½ Grinding 1 Rice 15	19½	
1910				
Jan.		Simmach & Poomgranate 6 Meat 4	413¼	
		Dried Lebben 5 Halawa 1¼ Potatoes 14	30¼	
		Baking ½ Dibs 8 Burgel 25 Kemmun 5	38½	
		Pickles 2 Lamp 4 Candles 4 Flour 20	30	
		Baking ½ Jar ½ Matches ½ Halawa 1¼	2¾	
		Received from Esleem & Khuzmie		80
		Rcd Mrs Dewey		31
		Balance	10	
Feb.			101½	101
		Brought over Jan & Feb.	413¼	10
		Selgem, Turnips 1 Bread 2 Flour 30	33	
		Bluing ½ Baking 2 Halawa 1¼	3¾	
		Meat 6 Karat 8	1[illegible]	~~20~~
		Received Mrs Andrews		7½
		" from " Dewey for Miriam Jan & Feb.		47
		Received from Esleem & Khuzmie & Hana		120
	2 dr	Oil 3¼ Lebben 1½ Salt 4 Leaves ½	29¼	
		Flour 20		308¾
			493¼	493¼

Sept 1919

34

Tuition from Primary School Sept 1910

	Names of pupils	Sept	Oct	Nov.	Dec	Jan	Feb.	Mar.	Apr.	May	June	July.
1	Dewey Ishoe	1½	1½	1½	1½	1½						
2	Victoria Hanna	1½	1½	1½	1½	1½						
3	Aristakees Saati	1½	1½	1½	1½	1½						
4	Farida Williams	1½	S	1½	1½	1½						
5	Dewey Azrak.	1½	1½	1½	1½	1½						
6	Bedoor Hanna	1½	1½	1½	1½	1½						
7	Samuel Jerjoor	—	1½	1	1½	1½						
8	Rajena Esho	—	1½	S.	—							
9	Abdel Meseeh Yur	—	1½		1							
10	Naseeb Hanna	1½	1½	1½	1½	1						
11	Zakea Jasseen	1½	1½	1½	1	1½						
12	Seleem Berboor	–	–	1½	1	1						
13	Khatoon Ishoe	–	—	1½	1½	1½						
14	Seleem Francis	–	–	1								
15	Shafeek Jibber	–	-	1	1	1						
16	Faheema Amsed	+	1½	1½	1½	1½						
17	Khuzunie Hanna	1½	1½	1½	1½	1½						
18	Mirro	1½	1½	1½	1½							
19	Isabelle	1½	1½	1½	1½							
20	Raheel	1½	1½	1½	1½							
21	Lucca Hanna			1½								
22	Werda Nasii	1½	1½	1½	1½							
23	Habeeb Esa			1½	1½							
24	Mihran Saatie				1							
25	Hebeha Birrie				1½							
26	Hebeha J. Babie				1							

		Jan	Feb.	Mar	Apr	May	June
27 Michael Behnan	1	1					
28 Majeda Sfeer		1½	1½	1½	1½	1½	1½
29 Habeeb Hadia.		[illegible]					
30 Milko Jijjo.		1½					

Tuition for 1910 – 1911.

	Sept	Oct	Nov	Dec.	Jan	Feb	Mar	Apr.	May	June	July	Birth –
1 ~~[illegible]~~	2	2	Primary School									
2 Anees Is.	2	3	3	3	3	—	3	3	3	3	3	June 16 1905
3 " Hanna	1	1	3	3	1½	—	3		3	3		
4 Tofeek S.	2	3	-			—						Aug 28 1904
5 Faheema N	2	3	3	3	3	—	3	3	3	3	3	Dec. 18 1905
6 Zehoora M.	2	3	3	3	3	—	3		3	3	2,1	
7 Shafeek A.	2	3	3	3	3	—	3	3	3	3	1	Aug 1904
8 Athea St.	2	2	2	2	2	—	2	2	2		2	Nov 21 1905
9 Bedrie Y	2.	2	2	2	2	—	2		2	2½	1+1	
10 Nazo Ab.	2	2	½	2	2	—	1				5	Dec 15 1906
11 Edward S	2	2										Nov 22 1906
12 George	1	2	2	—				2	2	2	2	
13 Elyas J	2	2	2	—	—	—	—	—				
14 Anees J.	2	-		—								
15 Ibraheem B.	2	2	5					3	3	3	3	
16 Kareem R	—	3	3	3	3		3	3	3	3	3	
17 Butrus M.		½	½	½	½		½	½	½	½	½	
18 Leah	3	3	3	3		No School						
19 Elyas M	-	3	3	3	3		3	3	6 bind toth			
20 Fareda M					2	2	2	2	2	2.		
21 Zehoora H	[illegible]	2	5	5	-	-	-	2	2	2		
22 Faheema M.												
23 Nazo J.			2	2	2	—		2			2	
24 " Jurjis			2	—	—		3	2			3	
25 Maneer			3	3	3	~~2~~	3	3	3	3	3	
26 Samuel			3	3	3	~~2~~	5	3	3	3	3	
27 Jameel J.			1½	2	1½	—	—	—	-	—	-	
28 Isya S.			2				2					

Community Kindergarten

Birth.

	Sept	Oct	Nov	Dec	Jan	Feb	March	April	May	June	July
29 Jomeil H	—	—	2	2				2	2	1	
30 Jurjis Nasri	2	2	2	2	2	2	2	2	2	2	
31 Amsuh Elyas											
32 Karaeni Jurjus		2	2	2	2	—	2				
33 Jusef Melki		1	1	1	1		1				
34 Fahima M.		10	9	14	11	—	88				
35 Bedoor Jacob		3	3	3	3		3		—	—	
36 Jurjis Toma		—	—	2	2	~~2~~	2	2	2	2	2
37 Naila Moosa							2	—	—	—	
38 Jusef Amsuh.		—	—	—	—	—	—				
39 Said Digdan											
40 Samuel Jusef.								2	2		
Manera Khubaz.								2	2	2	2
Katrina Khakeen									2		
Stymmo Amseah.										2	2
Adeeb Bahi										2	

Materials for Diarbekir.

~~First~~ Gift.	60 Balls.		×
2nd "	"	16 Boxes.	15
3rd	"	14 "	×
4th	"	16 "	×
5th -	"	15 "	×
6th	"	13 "	×
7th.			×
8th	"	None	
9th	"	200	×
10th.	"	None.	
11th	"	600 Rings & Half Rings.	×
12th	"	Strings	×
13th	"	Point.	×

Occupation.

1st	None	
2nd	Sewing. 20 × 10 patterns 100 Pricked.	
3rd	Drawing	
4th	Coloring.	
5th	Paper interlacing.	
6th	Weaving. 300.	×
7th	Paperfold. 600 4 × 4. & 3 × 3.	
8th.	Paper cutting large sheets. 6 × 10	1½
9th.	Peas work.	
10th	None	
11th.	Clay	1½

Materials for Miss Skinner.

First	Gift.	60	x
2nd	"	10	x
3rd.	"	10	x
4th	"	10	x
5th	"	none	
6th.	"	none	
7.	"	Circles. 45 dark 45 light x Sq. 96 Black 95 White x	
8.	"	None	
~~7~~.	1	Box ~~none~~ parquetry blocks.	
10.	"	62 Slats.	x
7.		Mats for sitting 3 baskets.	x
	2	Curtains –	x
	26	Pairs Dumb bells.	x
	1	1 Cradle – pillow – mattress –	x
		Round & sq. papers – for string (Red – green purple	x
		White paper sq. for pasting. – Straws	x
	~~12~~	Weaving Mats –	x
	14	Weaving Needles.	x
	9	Animals for sand-table	
	–	Sewing	x
		Thread –	x
	2	Knives	x
	21	Pencils Colored 33 Pencils Slates 10 Slates	
	6	Bead – 6 boxes. x	1 Abacus.
	6	Tiles ○ 6, pegs x	1 Shallow cake tin
	8	Carboard baskets 8 x	1 Dust brush for sand
	20	Pipes for bubbles 20	1 Hammer nails – cord –

1 Sand x
1 Refuse tin
1 ~~Broom~~
1 Dustpan –
1 Blackboard x
1 Cup-board | empty
1 Cupboard full.
1 Long table x
1 Sq. table x
8 chairs 2 benches.

1 Clock.
Green shopping.
Tooth picks.
Crochen
+ ~~Pitcher~~. 1 Dust x
1 Clay can 3 cups. x
1 Tin pan 1 Pail. rope x
7 toy trees
14 Tin cylinders } Sand box
18 Sq. Tin pails }
5 Oblong x
5 dolls.

80

		Jan	Feb.	Mar	Apr.	May	June	July	Aug		
1 Areestākees	2	3	3	3	3	3	3	3			
2 Bedoor H.	2	3	3	3	3	3	3	3		1904	June 10
3 Isabelle Ozdo.	3	3	3	3	3	3	3	3			
4 Khuzmie H.	3	3	3	3	3	3	3	3	2		
5 Khatoon	a			2	2	2	2	2			
6 Dewey J.	2	3	3	3	3	3	3	3		1903	Apr 20
7 Sammel J.	2	3	3	3	3	3	3	3		1903	Aug
8. Fareda N.	2	3	3	3	3	3	3	3		1904	May 28
9 Ferjo M.	1	2	3	3	3	3	3	3		1903	Aug
10 Mejeeda S.	1	1	1	1	1	1	1	1		1903	Dec 18
11 Mirro Elaya	3	3	3	3	3	3	3	3	3		
12 Nerda N.	2	1	1	1	1	1	1	1	1		
13 Victoria H	2	3	3		3		3	3			
14 Naama Sal	2	3	x	3	3		3	3			
15 Elyas M.	2	3		?							
16 Ebraheem B.	2	2	2	2	2	1	2	2	2		
17 Boher Asaad			Left								
18 Jameel B.				2				1	2		
19 Habeeb Jur. E	2	2	2			✗	1	2		1904	May 10
20 Zeher SK	2	2	2	2			2	2	2		
21 " Tillo	1										
22 " Yasseen H	1	1		2	2	2	3		7		
23 Ameech E.	1	1	1	1	1	1				1906	Apr 3
24 Kareem Kh.			2	2	2	2	2				
25 " Elyas J.	1	1	1	1	1	1					
26 Naseeb H.	2	2	2	2	2	Left				1903	Oct. 24
27 Rosa H.	37									4	July 29.
28 Meneera T.	2	2	2	2	-	1	2	2	2	1905	Aug

No.	Name	Dec Jan Feb Mar Apr May June July Aug		
29	Jusef M.	~~2~~ 1 1 1 1 1 1 1		
30	Anees Is.	2 2 2 2 2 2 2 2 2	~~May 26~~ June 16	1905.
31	Tofeek S.	2 2 2 2 2 . . 2 2 2	Aug 28	1904
32	Kharea Shaho.			
33	Zahoora M.	2 2 2 2 2 . 1 2 2 2		
34	Shafeek A.	-- 2 2 2 2 : 1 2 2 2	Aug	1904.
35	Faheema N.	2 2 2 2 2 1 2 2 2	Dec 18	1905
36	Bedrie Y.	1 1 1 1 1 2 2 2 2		
37	Badoor J.	2 . 2 . 2 2 2 . 2 2 2 —	Dec. 15	1905.
38	" Murad	Left		
39	Kharieh Sh.	Nov 2 Left.		
40	Sammel H.	2 2 2 2 2 . 2 2 2	Dec 25	1905
41	Nazo J.	2 2 2 2	Mch May 3	1906
42	Fareda J.	1 1 1 1 1 1	[illegible]	
43	Athea St.	2 2 2 2	Nov 21	1905
44	Nebeha Danial		Apr.	1905
45	Victoria May.	~~2~~ 2 2 2		
46	Elyas Menusa.	2 . 2 1 2 2		
47	Edward Sonono	... 2 2 2 2 2	1906	Nov 22
48	Hanna Cherina	... 2 2 2 2		
49	Jurjis Anja	1 1 1 1		
50	Risco "	1 1 1 1		
51	Zehoora Jeyomie	2 2 2		
52	Rahel. "	2 2 2 2 2	Feb.	1903
53	Katrina Naso.			
54	Jurjis Said	 2		
55	Nazo Nakash	2	1906	[illegible]
56	Athea Elyas Jeyoin	.		

		2nd/	Jan	Feb.	Mar	Apr	May	Jun	July	Aug		
57	Raheel Risis.	6	3	3	3	3	3	3			Feb	1903
58.	Leah ″	4	2	2	2.	2	2	2			Aug.	1905
59	Jurjis Nasri.											
60	Butrus Baho	.	.	.	.	1/2		1/2				
61	Zehoora Hanna Azrak					2						
62	Shemsie Ahmed					1	1					
63	Nazo Hassen					1	2					
64	Shekho Azeez					*	1	2	2			
65	Ahmed						1					
66	Azeez Seleem							2				
67	George Murad							2	2	2		
68	Anees Jibber							2				
69	Jameel Hassan							2		2		
70	Anees Kus Elyas									2		
71	Faheema Melkie							1		1		
72	Said Dagdan.										1906	17 Nov.
73	Afeefie Jijjie Bussel										1904.	Aug.
74	Jurjis Tooma										1904	″
75	Elyas Jurjis.								2		~~1905~~	
	Jurjis Risis										1918	Aug

Mar Shimoonie.

Abdel Ganie	11
Taher el Darie	111· 5
Wasfeea.	1111
Wahba.	1111
Adla.	11
Abdel Latuf	10
Nashed	2\2
Athea	
Zehoora.	

32 piastres
8½ piastres from both Dipt— do
40 I

Maritza's School.

Rent of Room 10

7 piastres - 3 piastres. + 1½ Nesso. 1
Saida Khanum. 1½ Mareen 1 Rafa ½ Affefie
8½

84

Pigeon House. Outline
" " Essay.

Thumb & Plum. Obt.
" " " Essay
Fingerplays - Outline

Sadie	n.a.	G-	G.	n.a.
Fahiema	n.a.	G-	G.	VG-
Brenda	v.g.	,	G-	G+
Nijji	G.	G-	G.	G-
Eileen	?.	n.a.	v.g.	v.a.
Julia	?	n.a.	G+	

Industrial Work -

Donated J.L.G.		108
Thread - Lining	5	

86.

	Birds' nes	"		Essay	Flower	Essay	Pat a Cake	Essay	Target	Essay	Fishes	Essay	Beckon	Essay	Grass	Essay	Tick Tack	Essay	Taste & Sm	Essay	All's Gone	Essay	Weather	Essay	Falling	"	Play with
Sadie	v.g.	v.g.-	-	g.-	na	v.g.	a	g.	~~na~~	[illegible]	na	v-g.	g+	v.g+	g+	v.g.-	v.g.	g-	a.	a	v.g.	a-	v.g.	g.	a+	g.	g
Werde	v.g.	g+	.	.	g na			v.g.	na	a	na	v.g+		g-	g.	g-	na	g+	~~na~~	g.		a+			g.	g	-
Nyjo R	g.	na	-	.	a- ~~na~~	.		v.g.	a.	-	a.	. .	a	.		.	v.g+	a+	g-	a	a.	a	a+	v.g.	a	a	g-
Fahema	a.	v.g.-	-	g+	na	v.g.	a	g	na	g	na	a+	.	g.	na	g-		g-	a+	a+	-	g-	a-	g.	a+	g+	g+
Esleem	a.	g-		g.	na	g.		G	g.	na	g	v.g+		g-	a-	g++	v.g-	g-	a+	a+	.	a-			a+	a	a+
Julia	a.	a-		~~na~~	na			a.	na		na	a+	.	a+	a-	a+		a+	na							na	a
Gullie	..	.	.	.	.		-	c	-.	-		.	.	g+	g-	v.g+g.	.	g+	g-	g		a+	.	. .	g.	a.	g-

—Motherplay—

Outline
Essay.
ssay—
Basket
say—
Cake
t
y
s Outline
ing Chickens & Doves.
y
Mowing
ock.
y
ll.
y
ne
y
vance
ay
Falling
Essay.
h limbs Outline

Songs -

1 Welcome -
2 Good morning
3 Greeting to all.
4 The Sun is risen
5 Thumbs & fingers say goodmorning.
6 Lord a tired child.
7 Lord we thank thee for this food.
8 Now before we work today.
9 Praise to the Creator of all.
10 My heart is God's little Garden.
11 God is in heaven.
12 Roll over come back
13 Show me your hand.
14 My ball is round
15 The little birds hop.
16 I am a little gardener
17 Come to my hand.
18 Up - Up in the sky
19 Here's a ball for baby.
20 The little pail
21 Here's a little Kitty.
22 The little cousins.
23 Left, right.
24 Front, back
25 Up, down
26 In, out.
27 Turning, turning
28 The little ball is skipping

Songs.

	29	The sphere now fills my hand.		
	30	Here's a little Mill stone.		1910
	31	Nothing but a hand I see	2	~~#10~~.
	32	In my hand a ball I hold.		
	33	Put your fingers on the box		
	34	From the earth now pick it up	2	
	35			
	36	We try to be a carpenter	3	
	37	Pat a cake		
	38	Sewing song.		
	39			
	40	Folding - flag.		
	41		2	
Xmas	42	From a country far away.		
	43	O come & let us happy be	2	
	44	" " " let us " "	2	
	45	When I hear the sweet story		
	46	Jesus bids us shine.	2	
	47			
Spring	48	The heavenly Father.		
Songs:	49	Who taught the little bird.		
	50	The farmer.		
	51	The sheep & meadow		
	52	Open - shut them		
	53	This way we clap		
	54	(This is the mother)		
	55	All the birds have come again		
	56	The Narcissus.		

December Jan Stories. 1. All th
2. Feb =

	2	9	16	23	30	6	13	20	27	2.	9.	17	24	↙
Eileen	G.	G.	G.			A			n.a.	G.	G.	V.G.	Ex.	Ex.
Pohema		n.a.				G				V.G.	V.G.	Ex.		V.G.
Gullie		n.a.	V.G.			V.G.			a.	Ex.	V.G.	Ex.		Eex.
Julia			V.G.	Vacation		G.					G.	V.G.		Grd
Nijjo			G.			G	sick	"	a.		G	Ex.		Ac.
Sadie			E.		sick	V.G.			all late 15 minutes.		~~V.G~~	V.G.	Ex.	V.G.
Werda						G				G	G.	a.		

90

Music.

Esleene.

Fahema.

Gullie.

Julia

Hijjo

Sadie

Nerda.

year around.

North Wind at Play.

Snowflake.

The Journey.

Search for Good Child

The Three ~~Brothers~~

Little Traveller."

"Drop of water."

Story of Josef.

Stories Written by the Class.
or translated.

In Child's World. Little Worm.
" " " Morning Glory Seed.
" " " Five Peas.
" " " Sun & Wind.
" " " Pee wee.
" " " Lesson on Faith. | Proud Windmill
Wake up Story. | Wind's work.
| Pussy Gray.
Cranes Express.
Longing Leaf. — Going & Coming
The little Birds Winter Clothes.
The Kind Oak. How house was built
The Honest Woodman. The gypsy horse
Kind deeds. Grandmother Kadine
Thanksgiving
Christmas in Barn. First Xmas gifts
All year Story
The North Wind at Play.

The Snowflake
The Journey
Search for a Good Child.
-John Appleseed.
The open Gate
The little traveller
The three brothers.
Froebel - the little Ger. boy.
The little boys shirt.
Grandfather's woods.

Selma Sahdoz acct.
Received fr. Dr. Thom. for Nov. & Dec. 112 p.

Paid	Mr. Andrews.	60
		10
"	for Bezzie Robe	25
"	" Dress	3
"	" ~~lining~~	1½
"	" Compta	10
"	" Debt to Dr Thom	
"	" Balance due her	2½
		~~102~~
		112

Paid for Bahman -

Kerosene from Girls' room.
10
10
20
10
10
10
10
10
20

From Caballa Down Stairs.
2nd Gift 7 + 3
3rd Gift 12 + 8 + 2 = 22
4th " 16 + 6 = 22
Sewing Needl 6
Slate.

Hawa.

Hajēet Ameena. ment Sheik Abdel Jeleel.

J. " Muhammed Hassan

Tefkha Khanum.

	Feb	Mar
Maroon Kareem	3	3
Zekia Schoosh	3	3
Habeeb Y.	3,	3
Z. Ketcho	3	3
Jameel Mukhtar	1	1
Menera Az.	2	2
Bahiya Tomas.	2	3
Shef. Schankhoor.	2	2
Fak Ketcho	2	2
Shef. Kareem	2	
Jamell Elyas	1,	1
Rosa Shemas	2	1½
Jusef Jibbo		1
Subri Juburi		2
rep Zeboora Jusef		2
Menerazekarea		2
Jameel Namm		2
Abdulla Kadie		2
Jelela Iskender		2
Menera ~~Haleema~~ Yeleem.		2

Marks of Training Class.

Stories

Feb. Mar Apr.

Hawa Ha na Ha na na na a a a a a a a a

Khuzmie na na na na a a a a a a a a a a

Fareda " " " " " " a a a a a a a a

Gifts

Hawa - - [illegible] a- a- Accepted.

Khuzmie "

Fareda. "

Primary Methods.

Hawa

Khuzmie

Fareda

Drawing.

Hawa Ha Ha Ha Very Poor.

Khuzmie a a a a+ a+ g. Poor.

Fareda. a a+ a+ a+ a+ g Poor to Fair.

Games.

Marks of train

Hawa - - - None.

Khuzmie

Fareda.

Observation in K. G. and Reports.

Hawa Fair

Khuzmie Poor.

Fareda. Poor.

Marks of training Class.

History of Education.

Jan. Feb. march. April May.

Hawa G G V.G. V.G. V.G. V.G. G. a+ G. a · G VG. VG. G VG VG. VG. G

Khuzmie - - - - G. G. G. G. G- G- VG. VG VG. VG VG VG. G VG.

Fareda. a a G. G G. G. a. a a a+ G G G VG. G G G G

Nature study.

Hawa - - - - - - - No recitation.

Khuzmie - - - - - - - Lectures

Fareda. - - - - - - - only.

Apr. May.

Songs.

Hawa ~~na na. a~~ $\overset{n}{a}$ $\overset{n}{a}$ $\overset{n}{a}$ a VG G G G G.

Khuzmie na na na. a a a a VG G G G G.

Fareda. na na na na na na a. VG+ G G G G

Mother play - Outlines

June.

Hawa. na na na. a. G. . . . . .

Khuzmie - " a a G .

Fareda - - a a. G+. .

Motherplay Essays.

1. 2 3. 4 5. 6 7.

Hawa na. a

Khuzmie na a

Fareda. na a.

Occupations

Hawa ~~na~~ ~~na~~ na na na a. G.

Khuzmie - - - - a a G

Fareda. - - - - na na a a a G.

Price list of Busy work materials

Oak tag - one sheet @ 1 monor = 2½ p

Drawing paper.

Colored sheets - @ 5 para

Arith cards -

Jusef Toma -	1½
Amseeh Mecca	1½

Nisibin - M. Maram - Oct 29 - 1910

4 Sissors - 8 p. = 8 p

9 patterns for lentils or seeds - 2^{10}

Colored sheets

Kalaat Murra. -

2 Sissors @ 2 = 4.

Pencils Colored -

Chalk - " 1/4

Circles 1/2

Village & City Schools

Melon Spinach

Seeds - 1 1/4 + 4 + 12 1/4

needles - 2 1/4 = 2 1/4

Paper 11

Colored pencils 4 1/2

Monsorra 3 Lead & 3 Colored

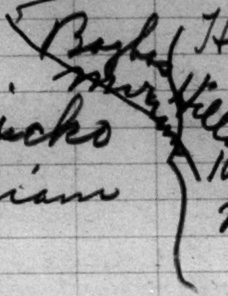
Colosea

3 Scisors @ 2p -

	Oct.					
Katharines-	16	17	18	19	20	21
Ruth.						
	23	24	25	26	27	
	30	31	1	2	3	

Large	Small		
1 1	1		Bedoor Nasri
1 1	1		Athea Naso.
1			Sara Risco
1	1		Victoria Menessa
1	1		Raia Azrak.
	1	& Lace	Zehoora Murad
	1		Sara Jusef
2			Miriamie
1	1		Katharine
1			Hadea Boghos
2	1		Khompoosh
1	1		Selma Melkri

Apr. 28 - Dinner, 7:40
(Shushan) Susan mooshli
Komeer - Kavaz



House - Bäder
Tibben House.
10 fields -
woods -

Gerazos } Mucko
Kivork } Miriam
Temmo
Garabed

Some of the "Officials -

Vijjo on debt - July 10 on dress 5.
Aug 10
Sept 10
Oct 10

Given to Girls of Training Class:

3 Books. @ 3 –	9.	
3 Erasers @ .20	1.20	
3. Rulers @ .20	1.20	
3 Drawing books 1.20	4.20	
3 Pencils @ .10	0.30	
18 Balls @ ½ p:	9 –	
30 sheets paper.	1.p.	
3 Note books @ 2	6.	For Primary Methods.
3 " " @ 3	9.	" Letures Mother play.
Paper-	3.	Nature Study
3 Note books.	2.10	Drawing.
9 Note book	12.30	
3 Pencils	– 30	
3 Pens.		
20 Sheets paper for pricking	10	
100 " " " "	12	
150 Cards for sewing.	18	30.
3 Spools silkaleen	3	
3 Pricking needles.		

Behnan's Acct.

Paid till end of Nov. 120.
" " " " Mar. 120.

1st Lessons English -
4th Silselet -
May 5 - Pen -
" 10 5 p. lining.
" 14 1 p
Paid to End of May 108

Feb. 9 8 Sheets
" 12 1 [illegible] B
Jan 27 "
Feb. 26 1 " H.
" 24 10 Sheets.
Mar 12 1 p.
Mar. 15 - Pencil -
" 25 1 p. 1 soap.
Apr. 4 1 pen.
Apr 16 1 p.
" 30 1 p.

Feb 6,
Sold to Oorfa -	no 10/ 100 Mats - at	10
	No 5/50 Mats -	7
	6 Needles @	10
		27.

Owe Mrs. Dewey 4 Lamp Chimneys -

Jusef M. Feb. 11 - Pencil
" " " Naksh - Phys. Geog. Rented 2
" " Mar. 15 Pencil -
" " May 9. Pencil & Paper 15 p.

Delalie Werda Kodigee an
Korrakeen - Kirko el Kodigee fee
Bit Malo.

The American Board of Commissioners for Foreign Missions

NO. 14 BEACON STREET, BOSTON

MEMORANDUM OF PURCHASES

Ordered by Miss J. L. Graf.

Per letter of Mar. 13, 1906 Received Apr. 9, 1906.

How sent

If you can give the correct title of each book, also its author and publisher, we would be saved much time and labor

1	Mother Stories.	1.00-1/4		75			
1	Principles & Practice.	1.00-2/5		60			
1	Occupations.	1.00-2/5		60			
1	Froebel's Gifts.	1.00-2/5		60			
138	Mother Play Pictures.	50¢ hun.		69			
12	Colored Mother Play Pictures.	1 1/4 ¢ each		15			
	Charges.			43			
	Postage.			42	4	24	108
					44) 4	24	(96
					3	9	6

280648
24902
10368

The American Board of Commissioners for Foreign Missions

NO. 14 BEACON STREET, BOSTON

MEMORANDUM OF PURCHASES

Ordered by Miss J. L. Graf.

Per letter of Mar. 19, 1907 Received Apr. 18, 1907

How sent by mail to Miss Graf, Care Mr. Peet.

If you can give the correct title of each book, also its author and publisher, we would be saved much time and labor

					Postage.
1	Self Activity.	1.00-1/5		80	17
1	Mottoes & Commentaries.	1.50-1/3	1	00	
1	In Storyland.	1.25-1/5	1	00	
1	Students Text Book of Color.	1.00-1/5		80	54
1	Practical Suggestions.	2.00-1/5	1	60	
1	Teachers Edition, Color Primer.	.10-1/5		08	
			5	28	71

We are unable to get Story of Dante. If you can give us the publisher we will gladly order it for you. In Storyland there is Vision of Dante which the publisher thinks is what you wish.

Paid-

Risco's Glisadts. 850.

Dr. green 3 mon
" 5 paraś
5 drah. monarr —

On hand Oct – 13 liras & 3 p.
white

15 nulbre
10
5
30
20 Linie natcha
50

Mardin

NEA
S

4:6

rdin Orphanage, 1897 - 1899

NEAR EAST MISSION
SUPPL. PAPERS
1845-1933

A General Statement & Appeal in behalf of Orphans in the regions of Mardin, Diarbekir & Sert.

To the Evangelical Churches & Congregations of the
Union of Mesopotamia:-

Dear Brethren in the Lord:-

By the grace of God in Jesus Christ, our Lord, we have been organized into local churches & a Union, not only for our own spiritual improvement & that of our households, but also for the promotion of the Kingdom of God among the peoples of this land.

In the prosecution of this latter object in accordance with the last command of our ascended Lord we are to always hold ourselves ready to enter, so far as we may be able, the doors which He opens for us.

In the Providence of God, & in a way wholly unlooked for, the Lord seems to have suddenly laid upon us a new & great responsibility thro the door He has opened for us. The cry of the orphans is in our ears. We should recognize in it t voice of our Master saying to us "Feed my lambs." - More than a thousand of these lambs of His are among the mountains & on the hills in this field & it is for us to do what we can to shelter them in the folds of our Christian homes that they may be cared for & trained along with our own children so as to be brought up "in the nurture & admonition of the Lord." These children should be looked upon & dealt with, so far as our Christian homes can receive them, as the wards [2] of the churches. To this degree [2] the Master will certainly [1] hold us responsible for them, & we should lose no time in assuming this responsibility. It is true that the events which resulted in so vast an increase of orphans have also diminished your ability to do for them what they should receive at your hands. But this fact should not be used as an excuse for doing nothing. It is a fact, tho, that hitherto nothing has been done by *any* one, & perhaps even the duty to do something may not have occurred to any one. But it cannot be denied that in this call to us by the Master thro the mouths of babes & children a wide door of opportunity & a large responsibility are given us.

To stimulate us in the effort to respond to this call the Christians of England & America have felt a deep sympathy with these waifs & are desirous of aiding us & you in the coöperative work of receiving, caring for & training so many of them as we may be able.

They have sent us some funds for this purpose that we may *aid* those who are willing to receive one or more of these orphans into their homes at the rate of 250 pias. per year for each child.

Finally we *appeal to the widows* & *the Christian families* in our churches & cong's to carefully & prayerfully consider their duty in this matter (that when we call upon them to) & then let us know how *many* they will receive & be responsible for, that we may have occasion to rejoice in the hearty & generous response to this new call of the Master in the promotion of His Kingdom.

In behalf of Mardin Station,

A. N. Andrus

Mardin, Feb. 20 - 1897.

P.S. The enclosed blanks when filled out & sent to us as soon as possible will be considered your answer to the above appeal — A.

#1.

A Statement respecting the Department for Orphans of the Mardin Station of the Eastern Turkey Mission.

A little more than a month ago we were informed from Constantinople that £. T. 300 had been sent to this station from "The Congregationalist Fund" (Boston, Mass. U.S.A.) for orphans. Two weeks ago a letter from the "National Armenian Relief Com." of New York, (U.S.A.) received thro Mr. Peet, the treasurer of our mission in Constantinople, announced the sending of £. T. 350 for special work for orphans "for the Mardin & Diarbekir fields."

Until these funds came we had done nothing for this class of sufferers by recent events outside of what they received from funds for general relief save in the case of a few who were provided with places in our High schools by the aid of a special donation from Boston sent thro the Rooms of the Am. Bd.

When the above mentioned funds came to the station it felt a providential call to rise & attempt something for the orphans of its field which should possess the elements both of definiteness of purpose & continuance of endeavor.

A Department for Orphans was accordingly organized & a missionary appointed to conduct it, as is the case with other departments of station work.

After a careful discussion by the station the following general methods of procedure in the development of this new line of work were decided upon:–

1- Make local provision for orphans, so far as practicable, where they now are, e.g. in the village of Karabash, where are 88 orphans – 45 boys & 48 girls.

2 - Appeal to christian widows & families in the churches of the station field, & to such in our congregations & those of other communities as are of high moral standing, to receive into their homes & bring up with, & as, their own children – whether in school or at learning a trade – so many as may in this way be:

accommodated. When the parties are unable to meet the expense of caring for such in their homes aid them financially to an extent not to exceed T.L. 2½ ($11.00) for an orphan per annum -

3 - Accommodate, in the buildings of the High schools conducted by the missionaries, so many orphan boys & girls of special promise, morally & intellectually as can conveniently be received, while they prosecute their studies either in the day schools of the city or in the preparatory departments of these High schools as their progress may determine -

4 - It may be found advisable, in the natural development of the work, to establish in the field, at points outside of Mardin, orphan homes in rooms rented for the purpose. In such cases they must be provided with suitable matrons of tried christian character, ability & influence who shall be directly responsible to the missionary in charge of the orphan work. The orphans in these homes will be expected to attend the day schools in the place; but should the number gathered at any one center exceed the accommodations of such schools, provisional arrangements, with special reference to their need, may be made.

5 - In our field the majority of orphans are villagers; the majority of them, therefore, should be made ready for village life. Industrial training in such work as will fit them for such life is of prime importance. But aside from the financial outlay involved there are many difficulties to be encountered in the lack of sympathy of the people themselves with these waifs; in the opposition of others to the development of industries, whether new or old; in the lack of a market for the output of industrial enterprises. Manual training also demands for its best success vigilant supervision, & that by those who not only have a theoretical knowledge of the technique of an industry but also can opera-

ticeship therein. Few missionaries are prepared for such supervision.

The problem before us is this:— To develop these orphan boys & girls into manly & womanly christian citizens, who shall become honest, upright, industrious, thrifty & frugal bread winners & heads of families, helpful to the development of both society & the state in this land. It is not yet apparent how these difficulties are to be met & these objects attained, & so definite plans on the lines of industrial training were left for the development of the work to suggest & realize—

— The principles by which the station seeks to be guided & controlled in the conduct of this department are the following:—

(1)— The securing to the orphans a fair knowledge of reading writing & arithmetic &, should the way be opened thereto, an apprenticeship in some trade &, in the case of girls, in sewing & housekeeping. This simple education to be accompanied with moral & religious training & special Bible instruction that they may be fitted for the duties of life in the station to which God may assign them. The brightest & most promising among them may possibly be encouraged to take a course in higher education so as to be fitted for the more influential positions in life in more prominent service for their own people.

(2)— The development of the department on normal lines & in ways which shall not conflict with the interests of work already in hand.

(3)— The principles upon which such work of the station rests & is prosecuted shall also be applied, so far as practicable, to this department, especially with reference to promoting the welfare of the orphans thro our coöperation with the people, & in seeking their speedy attainment of a position of self-support & independence as farmers, artisans & housekeepers.

(4) – Move slowly, carefully, economically, but with steady progress toward a well defined purpose with the intention of continuance so long as the preparation of these orphans for their life work may require it + the necessary funds are forthcoming. Should the experiment prove successful it may prepare the way for the permanent establishment of an Orphan Asylum.

— So much having been determined upon measures were at once taken to obtain as accurate a census as possible of the orphans within the bounds of the field covered by the appropriations for this work. We have only made a beginning upon it but already for the town of Nisibin (ancient Nisibis) + 9 villages near it + 11 villages about Diarbekir we have the following to report in regard to 194 families:—

No. Places	No. Families	Mothers		Total	Fathers		Total	Mothers		Fathers		Total Mothers lost	Total Fathers lost by events	Total of Parents victims of Mass.	No. Orphans both parents gone	No. Half Orphans	Total Orphans	Total whole orphans by Mass.	Total Orphans in [illegible]
		Dead	Living		Dead	Living		Killed in massacres	Died from effects of	Killed in massacres	Died from effects of								
21	194	74	120	194	186	8	194	12	26	79	44	38	123	161	112	267	379	276	103

Again these 379 orphans are made up of 211 boys + 168 girls: of these 213 are Jacobite Syrians, 119 are Gregorian Armenians, 46 are Protestant + the 1 Papal Armenian – total, 379.

We have also sent out an appeal to the churches + leading congregations of the field to throw open their christian homes to some of these orphans either by adopting them as their own, or receiving them to train + educate as their own children + with them – they to meet the expenses when able + we to supplement their efforts as stated above.

As the city of Diarbekir is included within the district we are to work we shall hope to secure the complete & hearty coöperation of the best element in its Christian population in arranging for this destitute class.

— Our field is wide & its population a scattered one, & the christian element morally & financially able to mold & equip these waifs for life's labors & conflicts are relatively few indeed. We cannot, therefore, promise a rapid disposition of the numbers of homeless & helpless orphans now appealing to our & your christian sympathy & aid.

The superintendent of this department contemplates an early visit to the city of Diarbekir in the interest of the orphans as well as for aiding in general relief work.

On behalf of the station,

Mardin, Mar. 12, 1897.

A. N. Andrus.

Document #1 in regard to Orphan Work under the direction of Mardin Station -

Date of Document, March 12-'97.

Document
2.

Report of Mardin Orphan Department for 1897.

The first orphan to be received by the Station was a son of one of the martyred pastors who came to us Sep. 15, 1896. The last to be accepted - Dec. 21, 1897 - was a girl without father or mother + cast off by a half sister. The total number of orphans received to date has been 112, of whom 72 were boys + 40 girls. Of these 16 boys have left - mainly because having been used to the freedom + Independence of village life they could not bring themselves to the restraints of order, neatness, rules + regular school life. Of the girls only two left. Three boys + one girl have died.

Our present number is 90, of whom 53 are boys + 37 girls. Of these 14 boys + 9 girls are in the Preparatory departments of our High schools; the remainder - 39 boys + 28 girls - are in schools specially opened for them on our grounds.

These orphans have been gathered from 34 places, + that only after careful sifting made upon various trips for the purpose. Of their fathers 33, + of their mothers 16, were killed in the massacres, + 5 fathers + 4 mothers died in consequence of them. Our limit set was 100 - 50 each of both sexes - but as accommodations were more ample for boys than for girls we have not been able to receive the full complement of girls. We contemplate adding one room to the department for girls next spring so as to bring the inmates up to the full number, 50.

Mrs Thom kindly accepted the supervision of the female department of the Home + it is running smoothly under her able management. Her separate report is herewith submitted. We could wish this city claimed a photographer as then we could inclose a couple of contrasted pictures of some of these "wards of Christendom" as they appeared upon reaching the Home - dirty, ragged, emaciated, covered with sores + vermin — + as they appear now — clean, comfortably clothed, sleek, bright + interesting. The transformation is wonderful, + could you look upon + upon the boys + girls at their school work, you would feel abundantly repaid for all your gifts in their behalf. As the Protestant chapel is too small to accommodate the regular congregation + the orphans in addition, we hold separate services for them on the Sabbath in the large room of the Boys' High school morning + evening, while in the afternoon those familiar with the Arabic attend the Sab. school at the chapel, while those knowing only the Koordish have a Bible lesson at the same time in that language.

All attend our week day service at the chapel. There is no prohibition against attendance upon the services of their respective communions, but thus far the other communions have not made any request to this effect, nor have any of the orphans asked permission to attend. The religious complexi of the orphans is as follows:—

Sects	Syrian	Armenian	Protestant	Arm. Cath's	Chaldean	Totals
Boys	19	18	16	0	0	53
Girls	17	10	8	1	1	37
Totals	36	28	24	1	1	90

N.B. In receiving to the Home religious distinctions are not considered.

We have had so much to do in getting the two departments of the Home started that we have not yet been able to arrange Industri classes. We also wished to give a suitable opportunity to all to sho their capacity for study + the prospect of usefulness as preache + teachers before sifting them into academic + industrial classes.

Our plan for putting orphan children in Christian families did not work because the relatives of the children would give them to us to train, but would not entrust them with native families.

Mr. John Schneller, director of the Prussian Orphanage at Jerusalem, has asked us to send him 25 boys. We have, after painful experience, succeeded in getting government permission for 17 of them to go; & we hope still to secure papers for the remaining 8. Mr. Schneller has promised t pay for their transportation.

We are very grateful to our patrons for their interest in & support o these orphans, & bespeak for you a continuance of both for fully four yea more at the least. At the same time we would remind you that th are only about 1/4 of the number of whole orphans in the vilayet of Diarbekir. And what are you going to do about the whole orphans in t Sanjak of Sert? We have a list of 472 of them; something ought to be done for them & could be had we the funds for it.

We close this Report of the first year of this work commending it to your hearty prayers & efforts, at the same time reminding you that have received nothing for continuing it since last Feb.

The following is a Summary of the Financial Account for the year:—

	L.T.	$	¢
Receipts to Dec. 31 - 1897:	923 60/100	= 4063.	84.
Expend's " " " "	473 66/100	= 2084.	10.
Bal. in hand " " "	449 94/100	= 1979.	74.

On behalf of the Station,

A. N. Andrus.

Mardin,

Dec. 31, 1897.

Document #3.

Report of the Mardin Orphanage for 1898.

Statistics.

The whole number of orphans thus far received to the two departments of the orphanage since its opening is 139, of whom 91 were boys & 48 were girls. The whole number provided for at the end of 1898 will appear from the following table:

	Boys.	Girls.	Totals
1- No. of Inmates Dec. 31-1897:—	51	27	78
2- " received into the two departments during year	19	6	25
3- Totals	70	33	103
4- No. who left during t year	12	6	18
5- " Inmates Dec. 31-1898	58	27	85
6- Orphan girls in the High School		6	6
7- Whole number in our Premises	58	33	91
8- " " in private families		4	4
9- " " cared for Dec. 31-1898	62	33	95

From this report for the calendar year it will be observed that the net increase in the orphanage proper is 7—all boys. This is accounted for by the fact that in anticipation of their starting for the Prussian orphanage in Jerusalem of a batch of 25 boys—more than half of whom we had left with their relatives until we should get the decision of the government in regard to them—we had brought from villages those accepted by the government, expecting to send them off last fall. But owing to further technical difficulties their road papers were not given, so they could not start, & we had to provide for them thro the winter. We turned away a multitude of applications for admission in both departments because we had neither room to receive them nor funds sufficient to warrant such an expansion. Of the 12 boys who left during the year [illegible] son for their leaving:-

	Boys.	Total.
1- No. discharged as incorrigible:-		2
2- " . enticed away by relatives:-		2
3 " . removed by prominent officials, as their relatives applied to them before consulting us:-		1
4 " who failed to return after vacation:-		4
" " left with step-mother for Jerusalem:-	1	9

2 Health.

We are most happy to announce that not a single death in either of the departments has occurred during the year; nor has there been even a case of dangerous illness.- The girls' department had a slight run of measles, & some of the boys are still in partial quarantine on account of a slight trouble, but otherwise the health is remarkably clean, as Dr. Thom faithfully followed up the little ailments with his ounce of prevention & so saved the pound of cure with them all. An outing of 6 weeks at a garden during the hottest part of the summer undoubtedly went far to establish *their general* health as they were able to roam at will among the hills, climb the rocks & bathe to their hearts' content in the shaded pool of the garden.

3 Progress.

During the year 5 boys passed up from the Preparatory department into our High school, & 3 entered the Preparatory department from the day school for orphans. We now have 7 in the High school & 7 in the Preparatory department; the remainder, 44, being in the special day school started for them.

Of those in private families 3 attend the Kindergarten in the city & 1 is apprenticed to a tanner to learn the trade. We have not yet attempted *industrial training* on the ground, *first*, because the material not in the High & Prep. departments of our schools is yet too young to begin &, *second*, because we are not encouraged by the receipts of the first year to launch out into the additional expenses such a course would entail.

We are gratified to see both the moral & mental progress which most of the boys have made during the year. One proof of this is seen in the diminished number of cases of discipline referred to the missionary superintendent. Another indication is noticeable in the increased zest of many in their studies not only, but also in an awakening thirst for general knowledge to be obtained from reading good books. To foster this appetite & to give it a proper direction reading classes have been formed, conducted by some of the older & [illegible] [illegible], the books to be read being selected by the missionaries. All thro the year regular services have been held with the girls & boys together on Sunday mornings. The second service is held every Sab. evening with the boys only.

We have had no requests from ecclesiastics either to allow the boys to attend the old church or to receive religious instruction at their hands; & but seldom do the boys themselves ask our permission to go to the services of the Jacobite Syrian church. No pressure of any kind is brought to bear on them to become Protestants, but we endeavor to have them learn to read & know the Bible. They attend a Sab. school every Sunday.

Expenditures.

A glance at the appended summary of the Financial Report will tell you that the expenditures for the year [illegible] the receipts. About 1/4 the expenditures went for the construction of 4 new rooms, repairs & administration. The new rooms were a wood, store, wash & baking room – all very much needed. We shall not be able to increase the accommodations of the girls' department without building another room adjoining the house occupied by them. But unless receipts for this work during the present year considerably [illegible] those of the year just closed we shall not feel warranted in making such provision. Administration was large owing to the salaries of two persons who ceased at the close of the calendar year, to be connected with the department, & whose places will not need to be filled [illegible] paid out more this last year on the items of Education & that is likely to increase the coming year.

Conclusion

We begin the new year with only about £11.6 of the amount we probably shall need in order to get a [illegible] best results of what has been spent the friends of the work should not think of discontinuing it before the completion at least 5 years from its commencement in the fall of 1898.

As in other departments of the work so in this, we are walking by faith & not by sight. We have faith in the Lord who "takes up" the orphans & in the friends of the charity who first put the means into the hands of the missionaries in order to initiate it. May they continue to uphold us in it, & may others be constrained to join them in supporting it.

A Summary of the Finances Report

Dec. 31. 1897. Bal in hand £ 49. 94/100 [illegible]

1898 Receipts for 1898 £ 488. 94/100 [illegible]

Expenditure in 1898 £ 388. 47/100 [illegible]

Dec. 31. 1898. Bal in hand £ 149. 87/100 [illegible]

[illegible]

Jan. 17 1899.

Document #3.

Financial Statement of Orphan Funds for 1898.

1898.	Receipts.	£. T.	Pias.	Paras	$. cts.
Jan. 12.	Fr. B. L. M. A. Soc £ Stg 100 =	110.	= 11,880.		484.
Apr. 14.	" N. A. R. Com. £ Stg. 200 =	220.	= 23,760.		968.
" 16.	" Wm Harvey –	5½	= 594.		24. 20
" "	" Sale of horse of Mr. Millard –	4 88/100	= 527.		21. 47
May 3.	" Miss Roberts, Florence – Italy.	64/100	= 69.		2. 81
" 10.	" Fredonia, N. Y.	4 53/100	= 490.	20	19. 93
" "	" "Independent." – N. Y. –	91/100	= 98.		4.
" 21.	" Miss Roberts, Florence, Italy £ S. 1 =	1 9/100	= 118.		4. 84
Nov. 10.	" Mrs. Thom for Nehimiah	25/100	= 27.		1. 10
" 29.	" B. L. M. A. Soc. £ Stg. 75. =	82 50/100	= 8910.		363.
" "	" Mrs. & Miss Roberts – " " 2½ =	2 73/100	= 295.		12. 01
	Total Receipts –	433 04/100	= 46,768.20		1905. 36
Dec. 31 – 1897 –	Bal. in hand, (See Report Doc. #2.)	449 94/100	= 48,593.20		1979. 74
	Total of Cash – 1898 –	882 98/100	= 95,862.		= 3885. 10
1898.	**Expenditures.**				
Jan. to June 30 –	£. T. 239 10/100 = 25,822.15.				
July & Dec. 31.	" " 494 37/100 = 53,392.25	733 47/100	= 79,215.		= 3227. 27
Dec. 31 –	Bal. in hand to new a/c –	149 51/100	= 16,147		= 657. 83

A. N. Andrus –
Supt –

Mardin,
Jan. 17 – 1899.

Document #3, 6

Detailed a/c of Expenditures for 1898.

1 – Male Department.

A – On the Premises.

(1) –	Clothes –	3255		
(2) –	Shoes –	2288	5543.	
(3) –	Bedding –		573.	
(4) –	Boarding Dep't –		24971.10	
(5) –	Kitchen utensils, fuel & light		1845.10	
(6) –	Bath, barbering, bedheads & nursing,		1656.05	
(7) –	Education –		5543.15	
(8) –	Vacation trip –		320.	
(9) –	Administration –		7202.10	
(10) –	Rents –	855		
(11) –	Repairs –	2149.05		
(12) –	Building storeroom, wash room & bakery &c.	8960.15	11,964.20	
(13) –	Sundries –		1,038.	
(14) –	Exchange –		159.35.	
	Total,		60,816.25	60,816.25

B. – Given Outside.

(1) –	Board of 4 orphans –	1274.05		
(2) –	aid to orphan girl –	128.		
(3) –	" " " " boy –	271.10		
(4) –	Shoes for orphans –	34.10		
(5) –	Touring in behalf of –	769.10		
(6) –	25 Teskeras for Jer.m boys	522.10	2,999.05	2,999.05
	Total Expenditures		63,815.30	63,815.30

2 – Female Department –

Total Expenses (Details in Monthly Reports) –	15,283.35
Grand Total,	79,099.25

Dec. 31 – 1897 –	Bal. in hand of Purveyor –	919.35	
" " – 1898 –	Total rec'd thro't year –	64005.20	64,925.15
" " "	Expenditures as above –	63,815.30	
" " "	Bal in hand of Purveyor –	1,109.25	64,925.15
" " "	Passed to Fem. Dep't thro't year –	15,209.20	
" " "	Rec'd fr outside sources " "	582.30	15,792.10
" " "	Expenditures as above –	15,283.35	
" " "	Bal in hand of Fem. Dep't –	508.15	15,792.10

Mardin, A. N. Andrus –

Document 3-a.

General Information about Orphans-

(Report for 6 mos. of the year - July - Dec. - 1878.)

1- No. of Orphans in the Orphanage -	Boys,	58.	Girls,	27	Total,	85.
Note- During these mos. we received,	"	16.	"	5	"	21
" " " " those who left,-	"	7	"	3	"	10
Making a gain from July 1.	"	9	"	2	"	11
2- No. in Private Families -	"	4			"	4
" " Girls' High school-		___	"	4	"	4
3- Total provided for in full.-	"	62	"	31	"	93

4- No. sent to other places in Turkey- None.

5- Approximate number uncared for - Given in Report, Aug. 13/98.

6- Amt. expended in Orphanage Work - July - Dec-

Piastres - 53,392.25 = $ 2175.67.

Mardin,
Jan. 17-1899.

A. N. Andrus-
Supt'd.

3/21/99

Draft of Answers to Heizer's *Questions* in regard to *Orphanages*.

1 — Our station has an *Orphan Depart't*, with *no* orphanages, or *such*, *outside* of the premises of the station here in *Mardin*.

This Orphanage Depart't has 2 sections — t section for girls, & t section for boys —

We have no other orphanage in our field —

2 — Those in *Diarbekir* city, under the direction of Harpoot station —

3 — On our premises in t 2 sections, & *exclusive* of t^e orphan girls in t High school —

Girls — 27

Boys — 58 — Total 85

(See Report of Jan. 17-'99 for t year ending Dec. 31-1898 —)

4 — *According* to our *Reports*, (wh see) & reckoning t *inmates* fr t beginning (Sept. 15-1896) as averaging 90 souls, the actual *whole* cost, (including building, rents & repairs,) has been for t 27½ mos — $59.40 per capita — or $2.16 per mos. — i.e. $25.92 per year — It wld be

safe to reckon on $25,
per capita per year - especially with the high prices prevailing in these parts -

5- We are now planning to take ~~in~~ a dozen more girls into the section for girls by ~~making~~ using their school room as a bed room for the night -
We could not receive more boys without enlargement of premises - They sleep in the dormitory of the High school.

6 - We could not care for more than 110 with the buildings now in use.
Including the 6 orphan girls in the High schl & the 12 more we are planning to receive we shld have 107 on our list.
This will leave but a margin of 3 souls to be still further accommodated with the buildings now in use -

In behalf of the station
A. N. Andrus

Mardin,
Mar 21-99.

Document #4.

Report of the Mardin Orphanage for 1899.

The year has seen 93 orphans cared for by us.

The health bill has been an exceedingly good one: only two have died — both from among the girls.

Seven of the older boys were sent at the close of the school term to their villages to earn their own way, & two who visited their relatives at that time did not return at the opening of the term.

After some two & a half years of effort the government allowed us to send to Jerusalem the 20 boys asked for by Mr. Schneller, director of the Prussian orphanage, but not until the direct influence of the German emperor had been used in their behalf.

We are planning to bring in a new lot of boys & girls so as to keep the number up to 100 as we have done since this work opened to us.

Mrs. Thom has prepared a separate report on the department for girls.

The 36 boys remaining with us are distributed as follows:—

In the High school —

In the Preparatory school .. 4
" " Special day 22
" " Kindergarten .. .. 2 36.

We could wish we might have had a photographer to take the pictures of these boys as they entered the orphanage, & that now we could have their pictures taken so that you, who have furnished the means, might at least see the changed appearance & the growingly intelligent faces of the lads & enjoy the contrast presented by the two pictures. But we have not the facilities for so satisfying you. We can, however, send pictures of the two groups of our boys sent to Jerusalem, as they were taken at Aleppo en route, (the second group being in their traveling gear) & you can judge from them how the remaining 36 look! There can be no question but that this orphan work throughout the land is the one redemptive feature in the situation produced by the events of the fall of 1895. In no better way can Christendom aid this country to recuperate than by continuing to maintain these orphanages at least five years longer, & afterwards establishing a few permanent orphanages at suitable centres.

During the year we have been prospecting with reference to setting some of the boys & girls to some form of industrial work which shall be of practical value to them when they go out & make their own living. We have prepared some looms & secured a small stock of hair & wool yarns for the manufacture of articles in daily use in the homes of village farmers. The approaching half-yearly examinations in the schools will help us to decide upon those with whom to begin upon this new feature in the work.

Dr. Thom kindly loaned the use of a house belonging to the hospital free of rent for this industrial work & but a few repairs were required to make it answer.

We append a financial summary for the year & for the details refer you to Document #4 b. For general information about the orphans see Document #4 a.

Financial Summary —	T.L.	Pias.	$
1898. Dec. 31. Bal. in hand —	149 57/100 =	16,147.	657.88
1899. Rec'd from all sources —	478 08/100 =	51,649.20.	2103.20
1899. Total Funds —	627 65/100 =	67,796.20	2761.08
1899. * Expenditures —	592 06/100 =	64,006.20 =	2607.66
1899. Bal. in hand, Dec. 31 —	34 91/100	3,770	= 153.87

* Document #4 b contains some receipts & expenditures in the Female Dept. not on my books; hence the apparent discrepancy.

On behalf of the Station,
A. N. Andrus.
Supt.

Mardin,
Jan. 9 – 1900.

Document #4 a.

General Information about the Orphans at Mardin.

		Boys.	Girls.	Total.
1	No. of orphans received in 1899	4	1	5
2	" " " " who left	2		2
3	" " " " sent out to support themselves 1899	3		3
4	" " " " to Jerusalem, 1899	26		25
5	" " " " who died during		2	2
6	" " " " cared for on the Premises	62	31	93
7	" " " " [illegible]	36	30	66
8	" " " " aided outside of	2		2
9	" " " " being cared for at date	38	30	68

A. N. Andrus,
Supt.

Mardin,
Jan. 9. 1900.

Document #4 c.

Detailed Account of Expenditures for 1899.

(1) Male Department.

A - On the Premises -	Pias.	Pias.	Pias.
1 Clothing -	3213.10		
2 Shoes -	1649.25	4862.35	
3 Bedding -		1100.10	
4 Boarding department		23890.	
5 Fuel & Light		206.10	
6 Bath, barbering & nursing sick.		486.20	
7 Education,		2865.20	
8 Vacation trips,		486.30	
9 Administration,		2400.	
10 Rents & Repairs,		1366.20	
11 Sundries,		1123.10	
12 Postage,		20.06	
13 Exchange,		18.26	
14 Material for Industrial work,		989.36	
15 Expenses on orphans outside for [illegible]		10,357.10	49,682.30
B - Outside - Board of orphans in - & clothing &c.			1,547.
Total, Male Dept. -			51,229.30
(2) Female Dept. -			
Details in Female Dept. Report -		13592.35	
Aid to 8 orphans in high school for girls.		756.	14,348.35
Total for both departments.			65,578.25

Mardin, Jan. 9, 1900 - A. N. Andrus, Supt.

Document #4-2.

General Information about the Orphans at Mardin.

		Boys.	Girls.	Total.
1	No. of orphans received in 1899 –	4	1	5
2	" " " " who left – – – –	2		2
3	" " " " sent out to support themselves in 1899 –	3		3
4	" " " " " to Jerusalem, 1899 –	15		15
5	" " " " who died during – – –		2	2
6	" " " " cared for on the Premises – – –	62	31	93
7	" " " " " " " Dec. 31st/99 –	36	30	66
8	" " " " aided outside of " " "	2	—	2
9	" " " " being cared for at date " " "	38	30	[illegible]

A. N. Andrus,
Supt.

Mardin,
Jan. 2. 1900.

Document #4 b.

Detailed Account of Expenditure for 1899.

(1) Male Department.

	A - On the Premises -	Pias.	Pias.	Pias.
1	Clothing -	3213.10		
2	Shoes -	1649.25	4862.35	
3	Bedding -		1100.10	
4	Boarding department		23890.	
5	Fuel & Light		206.10	
6	Bath, barbering & nursing sick.		486.20	
7	Education.		2865.20	
8	Vacation trip.		496.30	
9	Administration,		2400.	
10	Rents & Repairs.		1366.20	
11	Sundries,		1123.10	
12	Postage,		20.06	
13	Exchange.		18.26	
14	Material for Industrial work.		989.35	
15	Expenses on orphans sent to [illegible]		10,357.10	49,682.
	B. Outside - Board of orphans + clothing for			1,547.
	Total, Male Dep't -			51,229.
	(2) Female Dep't -			
	Details in Monthly Reports -		13592.35	
	Aid to 3 orphans in High school pupils.		756.	14,348.3
	Total for both departments.			65,578.

Mardin, Jan. 9, 1900 - A. N. Andrus, Sup't.

Our Latest Arrivals.

On the morning of Sunday, Sept. 24. the overseer of the orphans reported to me that before sunrise this morning a muleteer deposited two orphans — brothers — at the gate of the orphanage & went off without notifying any one! What should be done with them? They were the incarnation of disease & filth, & could not be taken right in among the clean & healthy lot of boys in the dormitory. We at once arranged with a widow to care for them until they should be cleaned up & put under the care of Dr. Thom till they were well enough to be received to the orphanage. They are Armenians aged respectively 10 & 8 years. Their native place is Hazro. Their mother died some 6 years ago, & their father in Feb. '05. From that time their married sister took them to her home. At the time of harvest, however, her husband said he could no longer afford to keep the boys & thrust them into the street. No one would take them up, they could not by begging get enough to live upon, & they were too sickly to work even had the younger been old enough for that. Driven out of Hazro by hunger they drifted to Diarbekir where they tried to live by begging from house to house. This they were too ill to do succarefully, & were obliged to lie around in the yard of the Armenian church & beg of the worshipers who frequented it.

But this the bishop could not long endure. Why he did not receive them into his own orphanage we do not know, but the probability is that he did not wish to run up Doctors' bills on their account. A subscription was started for sending them to Mardin where not only would they have a place in the orphanage but also the treatment of their ailments by a competent physician without charge. Both are full of malaria & troubled with an excess of spleen the older boy carrying about with him a spleen the size of a half peck measure. They were not in condition to be received into the orphanage until the 1st of last Dec. & even now the younger one is very anaemic. This incident is given to show that we cannot always make our own choice of those we receive to the advantages of the orphanage. Would it have been right not to have received these waifs? A somewhat similar case has just been sent up to us from Jezireh. This is of Chaldean origin. Surely you who support this blessed work will not fail of your share of the King's reward who saith,

"Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

A. N. Andrus,
Supt.

Mardin,
Jan. 9. 1900.

Mardin

NEA
S

4:7

rdin Red Cross Hospital,1915

NEAR EAST MISSION
SUPPL.PAPERS
1845-1933

MARDIN RED CROSS HOSPITAL, IN ACCOUNT WITH CONSTANTINOPLE CHAPTER OF THE AMERICAN NATIONAL RED CROSS SOCIETY.

For the month of January, I9I5.

		Dr.	
To	Cotton Cloth, for sheets, shirts, drawers, bed-ticking, towels &c.	2224	IO
"	Goods for (Bed-Dresses)	483	20
"	Dishes, for the patients,	297	20
"	Cooking Utensils,	92	
"	Lumber for tables, Cupboard &c. with the work,	I08	
"	Thread, Buttons &c.	I7	
"	Food for the month of Jan.	97I	30
"	Medicine, and Dressings,	200	
"	Service, (4)	475	
	Total	4869	

There has been 32 patients in the hospital, equaling 320 days avg. of IO 1/3 per day.

IO recovered, and discharged, 6 uncureable, the balance remaining. This gives an avg. of I5½ piasters a day, for this month. But you will see, that the bill is made up largly of goods that will not be needed every month. Next month the same number will have a much smaller bill, altho every thing in the eating line is advancing in price every week. Sugar, Rice &c. have gone up over I00% already

Respectfuly submitted,

In charge.

Feb. 1/15
Mardine.

MARDIN RED CROSS HOSPITAL, IN ACCOUNT WITH CONSTANTINOPLE CHAPTER OF THE AMERICAN NATional Red Cross Society.

			Dr.	Cr.
Mch.	2	By Account rendered in for January		4869
"	"	for Feb. White Cotton cloth, for Sheets, Pellow Cases, Shirts, Drawrs, and for dress goods &c &c.		2973 ½
		Wool for Pellows, Quilts &c,		650
		Wooden Shoes,		33
		Dishes, Thread, Boards &c.		70
		Service.		475
		Sugar, 90, Bread, I80, Milk, I72,		442
		Tea I3, Candles 2, Cheese 50, Salt I7½		82 ½
		Fire wood, 280. Charcoal 60,		340
		Kerosene 65. Matchs 2. Bathing 52.		II9
		Barber 22. Soap 65. Plums 25. Dibs I5.		I27
		Meat 240. Spice 7. Rice I08. Fat72.		427
		Lamp Chimmys 6. Eggs 38.		44
		Drugs &c.		400
		To Cash drawn from the Safe	56I6	
		" Balance to New Acct.	5436	
			II052	II052

By Balance to New Account	5436
Cash to bal ofe	5436

There has been 5I in the Hospital during the month, With an avg. of 19¼ equaling 539 days, I5 were discharged cured, 6 discharged as unfit for service, leaving a 30 under treatment. The avg. expense this month is II½ piasters each. The expenses this month has been high, but the coming month we shall show a better record, I am sure.

Respectfuly submitted,

Bal in hand to new a/c
2,988

In charge. Kereem has 1620
1368

Mardin. March 2d. I915.

MARDIN RED CROSS HOSPITAL, IN ACCOUNT WITH
CONSTANTINOPLE CHAPTER OF THE AMERICAN
NATIONAL RED CROSS SOCIETY.

				Dr.	Cr.
MARCH	3I	By accounts rendered Jan.& Feb.			II052
		To Cash From Mr.Peet, Trea.Red Cross Socty		I4040	
		By Exp.for March,	Sugar		I60
			Bread		420
			Milk & Lebben		285.20
			Fat &c		I60
			Cheese & Salt		94
			Wood, Small & large,		300
			Kerosene & Matches		68.20
			Bath, Barber, & Soap		278
			Tea, Molasses, Meat,		477
			Rice, Spice &c,		278
			Mutton Fat		20
			Brooms, & Candels		I0
			Straw for Beds		35
			Onions		5
			Cotton cloth, Wooden Shoes,		II7
			Towels (20)		38.20
			Service (4)		475
			Charcoal		75
			Med, and Dressings		750
		TO BALANCE DUE ME,		I058 20	
				I5098 20	I5098.20
		By Balance B/D. to new account,			I058.20

E.& O.E,

Mardin, March 3I/I5.

In charge.

MARDIN RED CROSS HOSPITAL.
In acct with:
CONSTANTINOPLE CHAPTER, OF THE AMERICAN NATIONAL
RED CROSS SOCIETY.
for April 1915.

		The January account as rendered,		4869
		" February " "		6183
		" March " "		4046
		" April " "		4450
		Cash to balance account	19548	" 19548
April	30	Account itemized.		
		Sugar		200
		Bread		510
		Milk and Lebben		325
		Butter		100
		Meat		450
		Rice		300
		Molassas		25
		Cheese		90
		Kerosen		65
		Wood & Charcoal		277
		Hammam		100
		Soap		130
		Goods for Dresses		195
		Cotton Cloth		55
		Cracked Wheat		40
		Sundries		163
		Dressings & Med.		950
		Service		475
				4450

Mardin, May 1st. 1915.

Respectfuly submitted,

D. M. B. Thom.

In charge.

3¾ P a day

Copy.

MARDIN RED CROSS HOSPITAL, IN ACC'T WITH
CONSTANTINOPLE CHAPTER, OF THE AMERICAN NATIONAL RED CROSS
SOCITY.

for May

1915.

	Dr.	Cr.
The January account as rendered,		4869
" Feburary " "		6183
" March " "		4046
" April " "		4450
" May " "		3288
Cash in March Statement,	11052	
Balance still due	11784	
	22836	22836

May 31. Acc't itemized,

Sugar	160	Tea,	05
Milk & Lebben,	282	Spiceses,	8
Bread,	270	Onions,	12
Meat,	300	Candels,	7 ½
Cheese,	70	Dibs,	20
Wood,	200	Bulgure,	55
Charcoal,	72	Rice,	140
Cotton Cloth,	90	Lamp Chimney,	3 ½
Kerosene,	85	Needle	01
Salt,	13	Brooms,	4
Greens,	30	Sundries,	140
Matches,	5	Med. & Dressings,	720
Soap,	120	Service,	475
	1697		1591

(£ 108) The two 3288

Mardin, May 31st. 1915.

D.M.B. Thom, M.D.
In charge.

Copy

Avg for day - 36.+

The number admitted for the month 81, making 1135 days, the avg. of daily patients 36, the avg. number of days for each one 14. The most 31, ~~the most~~ [illegible] days, and the least number 2 days.

MARDIN RED CROSS HOSPITAL, IN ACCOUNT WITH

CONSTANTINOPLE CHAPTER, OF THE AMERICAN NATIONAL RED CROSS, SOCITY.

for June
1915.

						Dr.	Cr.
May ~~JUNE~~	30	The accounts rendered to date,				11052	22836
June	30	Milk,	300	Kerosene	90		
		Lebben	250	Soap,	150		
		Sugar,	120	Barber,	36		
		Cheese,	95	Spices,	10		
		salt,	17	Onions,	6		
		Wood,	200	Meat,	450		
		Charcoal,	85	Molassas,	35		
		Matches	5	Bulgoor,	65		
		Thread,	2	Rice,	350		
		Brooms,	5	Bread,	540		
		Candles,	18	Whiting Copper,	116		
		Lamps,	6	Fat,	80		
		Med. for Hospt.	960	Service,	475		
		Eggs,	55				
			2118		2413		4531
DUE		Mardin RED CROSS Hospital to date (£1.08)				16315	
						27367	27367

There was in the hospital at the begining of the month 26, entered during the month 58, discharged 36, one died, remaining in hospital to day 47. Total number of days spent in hospital 1433, The avg.# of days for each one, 17.5/84.

You see I am sadly in need of funds, I cannot hold out much longer without being refreshed! I ought to have £200. at once to keep the hospital going. I have sent you a telegra~~k~~m to day, giving the amt. of our exp. for the month, also saying~~x~~ that £100. might be had from the public debt co. but for you to send more by some other way, if you could. As you see my needs are many, and my supply is meager;

I remain yours very truly,

D.M.B.Thom.

AMERICAN MISSION.
MARDIN STATION. JUNE 23d.1915.

W. W. PEET, Esq.
5-6 American Bible House,
Constantinople.

My dear Mr.Peet:-

Yours dated 7th May-which must mean 7th.June, came to hand the other day, what you call for in it, I sent you the 18th of May, lest you may not have got it, I will repeat, Each account is for the month preceeding the date of the acct, rendered; either 30 or 31 days, with the number of patients, the whole number of days, and the avg.

Jany.	3I	patients	6II	days	avg.	20-	
Feb.	39	"	796	"	"	20½	
March	43	"	I2II	"	"	28 7/43	
April	53	"	757	"	"	I4 I6/53	
May	8I	"	II35	"	"	36	this is added.
	247		45I0				

what do

MARDINE RED CROSS HOSPITAL, IN ACCOUNT WITH CONSTANTINOPLE CHAPTER, OF THE AMERICAN NATIONAL RED CROSS

S O C I T Y.

FOR JULY 1915.

		Dr.	Cr.	
July 31	Balance due Mardin Hospital from June A/c.		16315	
	Lebben.		360	50
	Meat.		334	75
	Fleur.		429	25
	Milk.		192	
	Rice.		93	
	Fruit.&c.		88	50
	Charcoal.		93	50
	Cheese.		51	
	Cotton Cloth.		25	75
	Oil for Lamps.		41	
	Eggs.		10	
	Candles.		8	
	Barber.		35	
	Molasses.		18	75
	Matches.		2	50
	Brooms.		2	50
	Assistance.		21	
	Bulgoor.		11	50
	Sugar.		120	
	Soap.		150	
	Wood.		200	
	Dressings and Drugs.		960	
	Service.		475	
	First week of July Exp. Items not at hand.		456	25
	Sundries.		122	25
		(2500)	4302	
	The balance owing from last month	(is the amt to R.C.)	16315	
	Due Mardin Hospital to day.	(18.815)	20617	

NOTICE

Of the 4302 of this mos exp. only 2500 of to be charged to Red Cross, the balance 1178 of it paid for by hospital funds, from Relief Funds 624 making up the sum 4302

So that the actual bal. due from RED CROSS Society, to day is 18.815 piasters.

Mardin, Aug. 5th. 1915.

D M B Thom

In charge.

N.B., There was in the hospt. at the begining of the month 47. Entered during the month 45 making 92. Remaining in hospt. 30. This needs further elucidation, but cannot explain now.

Thom.

MARDIN RED CROSS HOSPITAL, IN ACCOUNT WITH THE CONSTANTINOPLE CHAPTER, OF THE AMERICAN NATIONAL RED CROSS SOCITY.

FOR AUGUST, 1915.

	Balance due Mardin Hospital July 31st.		18.815	
	Recd. thru June Statement	19.724		
Aug. 1 to 31.	Rice,		56	
	Eggs,		20	½
	Flour,		364	
	Cheese,		143	
	Meat,		232	½
	Bulgoor,		104	½
	Milk & Lebben,		463	½
	Vegetables & Fruit,		242	
	Salt,		25	¼
	Fat, or Butter,		105	
	Sundries,		39	
Accessarys.	Soap,		32	½
	Charcoal,		78	
	Calace,		62	
	Bath,		15	
	Barber,		31	½
	Cotton Cloth, (Double the price)		249	
	Wood,		100	
	Sugar, (Four times the former price)		50	
	Dressings & Drugs,		500	
	Service,		475	
		10,724	22,203	
			10,724	
	Bal due me		11,479	
	Less Cash Recd from outsiders		2,000	
	Bal due fr Red Cross.		9,479	

MARDIN RED CROSS HOSPITAL,IN ACCOUNT WITH
CONSTANTINOPLE CHAPTER,OF THE AMERIÇAN NATIONAL RED CROSS SOÇIETY.
FOR SEPT.I9I5.

			Dr.	Cr.
Sept. 30	Balance due from SOCIETY to new account.			II.479
	From July STATEMENT from SOCIETY £4I.97		4533	
	Meat for the month,			I83
	Lebben " " "			400
	Grapes " " "			I38
	Vegetables" "			234
	Soap " "	(Soap is now a £ a Butman)		I55
	Cheese " "			I2
	Bath " "			I8
	Brooms & Straw "			7
	Fruit & Tinner"			I2
	Flour & Baking "			535
	Barber "			I8
	Bulgoor "			63
	Lintels "			63
	Charcoal "			I66
	Rice "	(Three times its former price)		373
	Sundries "			2I
	Fat(Butter) "			56
	Sugar "	(Four times its former price)		50
	Wood "	(Twice its former price)		200
	Med.&Dressings "			400
	Service "			475
	Balance due from Society		I0529	
			I5062	I5.062

Expended for the month 3583

The hospital has been full and overflowing all the month,I37 in during the month,but to day there only remains 26 in the hospital, with 27 who go and come for treatment,Making to day 53 Soldiers under treatment;Total number of days in hospital I2II.

Mardin,Turkey-in-Asia.
Sept.30th.I9I5.

In charge,

Miss.Fenenga,Mr.Andrus,and the Dr.are off for a change of air(?)

	غروش
عموم صلیب احمر دائرهسنك بورجی) ۲۰ تشرین اول [illegible]	١٦٣١٥
تموز اغسطوس و ایلول آیلرینك مصارفاتی	٠٩٤٧١

باقی

غروش

٢٤٠٠	تموز
٣٣٨٨	اغسطوس
٣٥٨٣	ایلول

٢٤٧٨٦

١٥٢٥٧ بونلك اوزرنده مقبوضات

١٠٧٢٤ خزینهنك تخصیصاتندن

٠٤٥٣٣ نقودك

١٠٥٢٩

٠٣٦١١ تشرین اول مصارفاتی

١٤١٤٠ یكون اون درت بیك یوز قرق غروش یكلی باره در

ماه حالك ابتداسنده یكلی ایكی خستهمز واردی بو آی ظرفنده ١٦ كشی علاوه كلمشدر مجموعندن ١٨ كسب عافیت ایلیوب ٣ وفات ایتمشدر باقی قالانلردن ١٥ عسكر در خستهخانهمز ایلك آچلشنده اقامت ایدنلرك كونلری ٨٨٠ در شهرده خستهخانهمزك بر شعبهسی واردر بوآیده شو شعبهنك ١٦ خستهلرندن ١٧ چیقوب ٤ قالمشدر و خستهلرك اقامت كونلری ١٤٠ كوندر بزم دوقتور عزیمت ایتدكدن صكره خستهخانهمزده بولنان خستهلرك معاینه و تطبیبلری دوقتور رفعت افندینك عهدهسنده قالمشدر دوقتور موسی الیه خستهلره غایت دقت و غیرتله و عموم ادارهنك مصلحتی كمال صداقتله اهتمام ایدییور بونكله برابر حرفیت و غیرته خصوصنده اقتصاد و توفیر ایچون دائما براه یاردم ایتمكدهدر قیش ایچون خستهخانهنك مؤونت و لوازماتی كفایت مقدارلرده درحال ایشمزی قولایجه دوام ایتدیرمك ایچون ده انجق طرفكزدن لازم اولان علاجلرك وصولنه ذكیه شهرده بهالی علاجلرك حاضر اولمامسی ضرورت واردر .

امریقالی

نوریث

ماردیه صلیب احمر دائرهسی) ۲۵ تشرین اول [illegible]

استانبولده بولنان امریقالیلرك عمومی صلیب احمر شعبهلرنده
ماردینده بولنان صلیب احمر دائرهسنك درت آیلق مصارفاتنك بیاننامهسیدر

	غروش
ات	٣٤٦
یوغورت	٢٢٨
اوزوم	٠٩٤
سبزوات	١٣٩
صابون	٠٦٠
سود	٠٣٨
سركه	٠٠٥
دكرمان	٠١٢
اون و فرینجی	٤٣٩
بیبر	٠١٨
بلغور	٠٤٠
شیشه	٣٥
برنج	٣٣٦
اوفاقلق	٠٥٢
یاغ	١١٢ ـ
شكر	٠٩٦
خدمتجیلر	٤٧٥
علاجلر	٩٣٦
شحم یاغی	١٥٠
	٣٦١١ ـ

	غروش	
٢٠	١٤١٤٠	بونلر حسابی) ٢٠ قتریه اول سزه کوندرمشدك
-	٠٢٧٩٧	قتریه ثانیه مصارفاتی
٢٠	٠٣٤٧٦	کانونه اولك ״
-	٢٠٤١٤	بونلر اوزرنده واصل اولان مقدارلر
	١٥٥٢٧	

بیانی
غروش
٢٥٠٠ ایلولك تخصیصاتنده
١٣٠٢٧ قتریه اولك ״

٤٨٨٧ - بقیه ورسه بیاسنك بدن سکستابیك غروش واوف یاره ویرا

کانون اولك مصارفاتی

غروش	
٧٠	برغل
١٥	مرجمك
٥٠	حشیشه
١٨٠	سمن یاغ
٠٠٦	شکر
١٤٠	صابون
٠١٣	قدز
٠٧٧	برنج
٢٩٧	ات
٠٤٧	سبزوات
١٤٥	یوغورت
٠٢٩	سود
٢٣٠	مفردات
١٨٠	کومور
٢٤٨	اودون
١٠٠	باغچه
٢٤٥	هدیه لر
١٢٨٨	علاجلر
٣٤٧٦	

٢٠
٢٠

Special Pape

NEA
S

Papers & Reports: Mardin (1) 4:8

NEAR EAST MISSION
SUPPL.PAPERS
1845-1933

Sofie
3+6-9=18.
quic hes-20.

Ancient-History
Modern Church &
Controversy

2
3 12 -3 wood
24.20 6.20 3
6. 3
16 glass
57.20

27
16
43
20
23

bil Daondr

3 greenyoss

3 + 2.10 + 3 + 4. + 3.20 =

5 odie 4 $\frac{1}{2}$ = 8.

fink 4.20

3

15

6

3 7

1 3

1

3

5 7

19

H

worked 2 days

3.20

5. 30 Mr. to Js.

8

7. 10

3. 30 Sh. Bugle

Amms

3 [illegible]

7

0

9.30 37.10

10 10

37. due Js.

25. g. deal game [illegible]

12. g game

~~Making 2 aprons 2.20~~

~~No. 2 + 3 days~~

No. 1. First paper of the Church to the Missionaries
2. accompanying paper of the Community.
3. answer of the Missionaries
4. Y.M.C.A. May 9th.
5. Requests Mr. Andrus to judge
6. Mr. Andrus' answer
7. Paper forbidding to marry a couple in Goli
8. Y.M.C.A. request for permission of the mudir to go to Kutterbul.
9. answer.
10. Y.M.C.A. request for definition of the Situation
11. answer.
12. Community's answer to Mr. Andrus' paper.
13. Mr A.'s answer.
14. Church to Mr. Andrus.
15 Church's Summons to Mr. Dewey.
16. answer.
17. answer of the Church.
18. Paper to Y.M.C.A.
19. Copy of paper sent out to the villages by Church and community.
20. Letter to Beirut.
21, " " Kharpoot
22 Harpoot's Letter.
23 Translation of the same.

24 Mr. A's accompanying letter.
25 Constantinople to Mardin
26. Offer of mediation from the villages.
27 Missionaries' answer
28 - " to 2 Medjlises
29 Medjlis' reply
30 Yusef 'Isay's request for back salary
31 Missionaries' answer
32 Last Communication from Medjlis.
33. Missionaries to the two Mejlisses, Dec. 29, 1881.
34. Church & Community to missionaries, Pew Rent.

٨٥-١-

جناب حضرة المرسلية الامريكانية الخواجات اندرس وروبي ودكتور تام المحترمين

نوضح انه نظرًا للطفكم منا ان نجتمع مع جنابكم فى ٢٦ الجاري لاجل بعض المشورات من جهة المسائل الحالية بينكم وبين مجلس الملة من خصوص بن بيت الصلوة ومدرسة المتوسطة والمدارس اليومية وبيت الراعي فبعد حضورنا معكم وتبيين الحال لكم فهمتم لنا الفكر بانه يلزم ان نحول الشغل من الاساس . والاساس هو هذا اي لازم الكنيسة تكون مستقلة من الجماعة وتشتغل بمعاش الراعي وحدها بدون نظر الى الجماعة قصد وكلما يعود لمعاش الراعي الحق مشتغلين به فبعد ما بينت الحال بانه سيكون انشقاق وخصام من طرف الجماعة ضد الكنيسة وسيصير دعاوي شتى والصوت سيصل الى السماء . فقد اجبتم ان ذلك هو شي طبيعي وستنظر لاننا الحق كاننا سنريد نبني جماعة جديدة . فعلى هذا رجعت من عندكم ونهار الخميس فى ٢٧ الجاري جمعنا الكنيسة وقدمنا لهم الفكر . فبعد مباحثات كثيرة صار الراي كما ترون بموجب الورقة الممنوحة من اعضاء الكنيسة على وجه الانفراد بمفرده وكذلك من اعضاء مجلس الملة بمفرده فهذه هي نتيجة الفكر الذي فهمتم لنا بافتراق الكنيسة عن الملة هذا ما لزم وعلى كل حال الامر لكم ودمتم ٢٠ نيسان ٩٤ سنة

سعيد حنوني شماس حنا شلبابا شماس حنا داود عبد الاحد صاصو عيسى عيسى جرجس هداية

80.2-

جناب مرسلية الاميركان بماردين مستر اندرس ودكتور تام ومستر دوي المحترمين

ايها السادات الكرام

بحسب احتياجنا الاوفر لاتخاذ الوسايط لتقدم ونجاح كنيستنا وملتنا والنايب المتعلقة بها قد بيّنّا لكم الاحوال مرارًا عديدة وبعد ما تحقق عندكم ذلك واذ كنا قد طلبنا منكم الاسعاف والمساعدة بهذا الخصوص وجنابكم ابيتم من ذلك فشاهدنا بعيوننا واقتنعنا بضمايرنا بانكم تريدون اجرا احكامكم وتدابيركم التي هي مغايرة لاحوالنا نحن الشرقيين فبناء على ذلك قد اجتمعت اهل المشورات المختصة بكنيستنا وجماعتنا فبعد ما حصل مشورات وتدابير شتّى قد قرّ رأينا الاخير على انه من الان وما بعد نكون احرارًا في خصوص تدابير ونظام كنيستنا وملتنا بقطع العلاقة معكم من كل خصوص فاذا جنابكم تتفقون معنا للبنيان وتكملون طلبات كنيستنا وملتنا فنحن نكون ممنونين لحبكم والا فنستعمل الوسايط الممكنة للحصول على الغاية المقصودة من طلبنا من الله ان يرشدنا واياكم للصواب ودام ذاتكم محروسيا / ٢٠ تب ١٨٩٤ م

مجلس كنيسة البروتستانت الانجيلية بماردين

عبد الاحد شلبير
سعيد حنا كاه
شماس حنا حنيكش
شماس حنا داود
الكاتب لوسا عيسى
حمصي الحداد

اعضاء الكنيسة

حنا خباز
التكريتي الابيض
حنو بجري
بحي عبد الله ميرو
ملكي داود
ملكو شخور
خواجه يوسف نعمي
عبد المسيح اسيس
انطون عبد الاحد

كركور مختار
ابراهيم المو
ميخايل عيسى
مقدسي حنو جناوه
مقدسي الياس جناوه
مقدسي الياس آدم
بشاره ملكي
بحي حو اطو

مجلس الملة

سعيد عيسى
ملكي عبد الاحد شخز
شمعون داود
كيفو نعمي
سعيد برغابه
يوسف قره كله

No. 3.

اعضا الكنيسة واعضا مجلس الملة البروتستانتية بماردين

جناب حضرة الاخوة المكرمين المحترمين دام بقائكم

نعرض لديكم وصلوا اوراقكم لدينا في نيسان ٢٠ غربي وقراناها بحزن شديد خصوصا من سبب التغيير الذي عملتم في كلامنا اي عرضتم كلامنا واخذتم منه معنى وافكار ليس كما هو حاوي بكلامنا والان ماذام صار الذي صار ما لنا لنقول شيء عن ذلك بل ننظر للمستقبل

والان ماذام قد قطعتم العلاقة معنا من كل خصوص فاعلموا ان لا تستنظرون منا شيء بعد هذا لاجل الكنيسة او المدارس او المكتبة الادبية ان كان من جهة المساعدة لاجل البنا او لاجل معاشات الراعي والمعلمين والمعلمات في المدارس او لاجل مدير المكتبة الادبية او من جهة اخذ الكتب بنقصان قيمتها لاجل المكتبة للبيع وغير ذلك

فنعلمكم من حيث نظرا للشغلة نحن سنفتح مدرسة جديدة في ايار بيوم الاثنين الواقع في ٩ من الشهر فلاجل ذلك يلزمنا البيت الذي هو الان معينه لاجل المدرسة المتوسطة ولهذا ما يمكن ابقا تلك المدرسة في مكانها الا الى يوم الجمعة الواقع في ٦ المذكور غربي واليوم المذكور يكون اخر يوم في المدرسة هذا ما لزم طالبين من الله تعالى ان يجعل النتيجة للخير لمجد اسمه العظيم ودمتم

المرسلية الاميركانية بماردين

١ ايار، غ ١٨٨١م

دون

نلسن

No. 4

جناب حضرة المرسلية الاميركان بماردين زيد قدرهم

غب اهدا كل ما وجب اداوه

نعرض اليوم وردت لنا ورقة من طرف حضرات مجالس كنيسة وملة الابروتستنت بماردين وبها يعرفونا انكم قد اخبرتوهم ان لا يستنظروا منكم شي فيما بعد بوجه مدير المكتبة الادبية واعطا كتب بنقصان القيمة للمكتبة المذكوره. فلدى مطالعتنا ورقتهم تعجبنا من ذلك جداً من كونه

(١) ان المكتبة الادبية هي تختص لجمعية المحبة كما تعرفون وان هذه الجمعية هي جمعية مستقلة بنفسها عن الكنيسة والملة على وجه الاطلاق واذ ذاك كان ينبغي ان تراجعوها بهذا الخصوص (وليس للمجالس المذكوران)

(٢) ان التدابير التي جرت لتشكيل هذه المكتبة كانت بيننا وبينكم كجمعية دون تداخل مجالس الكنيسة والملة

(٣) ان مقاصد وفوايد المكتبة المذكورة ليست راجعة لملة البروتستنت كجماعة بل هي للعموم

(٤) لم يحدث كسر ادنى شرط من الشروط والقوانين التي تعهدنا باجرايها معكم

فبناءً على ما تقدم ان العلاقة الثابتة بيننا وبينكم بخصوص المكتبة الادبية لم تزل باقية لجمعية كالسابق لذلك قدمنا هذه العريضة تاكيداً لعلاقتنا معكم واثباتاً على ذلك لم نزل نفتح المكتبة يومياً حسب المعتاد ٩ ايار ٨١

من طرف مجلس جمعية
المحبة بماردين
الرئيس

No. 5

مد بمسلم يس حدقة عبنه ذك ٢٠٨

ماردين ٢٥ ايار ٨١

جناب الاخ الحبيب الخواجا اندرس المحترم زيد قدره

لا يخفاكم انه بتاريخ ٢٦ نيسان ٨١ كنا اجتمعنا معكم بصحبة الخواجا دوي والدكتور تلم لكي نتفق معاً على ايجاد طريقة بها نحل احوال الكنيسة والملة في سلام بخصوص القلاقل التي كانت حادثة في تلك الايام . واذ ذاك انتهينا معاً على ان نقدم شكواكم للكنيسة الذي هو لزومية استقلال الكنيسة عن الملة الخ

فبعد ان قدمنا كلامكم للكنيسة صار اتفاق الكنيسة كلها (عن واحد) ان لا نفترق من الملة الذين هم اخوتنا من لحمنا ودمنا والذين قد سهرنا عليهم ايام وليالي وبكينا على بعضنا فحينئذ جاوبناكم باتفاق الكنيسة والملة معاً وذلك بتاريخ ٢٠ نيسان ٨١ وفيها بينا النتيجة التي صارت من تقديم افكاركم فجاوبونا حضرة الخواجا دوي والدكتور تلم بانهم حزينين من جهتنا اذ قد عوجنا افكاركم وغيرناها فان ذلك صعب علينا جداً لانهم اتهمونا زوراً فحينئذ اردنا ان نترافع معاً لاجل اثبات ما اتهمونا به ، فمن كون لم توجد قاضي من جنسهم ليقضي بهذه المادة تركنا الحال لحضوركم اما الان اذ قد حضرتم فنطلب المرافعة معاً اما ان يثبتوا ما اتهمونا به او يعترفوا رسماً وعلناً بانهم قد حكموا علينا زوراً ولاجل ذلك قدمنا هذه العريضة لجنابكم ملتمسين يوم قبل تقلبونا للمرافعة لكي يرتاح خيرنا من هذه الجهة وعلى كل حال الامر لكم ودمتم

مجلس كنيسة البروتستانت الانجيلية بماردين

No. 6. الى اعضا مجلس كنيسة الانجيلية المحترمين

انه لا يخفاكم اني في يوم رجوعي من حزبيات اخذت ورقة ~~نحـ~~ ممهورة بختم مجلس الكنيسة التي مضمونهما جيدة اذانهما تفتاح طريق لاجل مراجعة الحال ورفع بعض افكار وهمية التي على ما يبان جارية بين العام وتسبب صعوبة في الامر. فقط من حيث ما يوجد اسم كاتب المجلس في الورقة ولا اشارة الى جلسة المجلس الذي فيها صار القضى في تقديم كذا ورقة الى يدنا صرنا نشك في صحتها حتى اولاً نريد ان نصحح ذلك ونعرفهُ نجوبّ بموجبها. هذا ما لزم الآن ودمتم

اندرسن

سبب تسطير هذه الاحرف هو انه قد مضى الاخ
لولى عدواني الى عند حضرت الاسقف جرجس وقال له
حتى ياتي ويعمل براح ابنه فالمذكور اسقف جرجس قال
للاخ انا ما اجي يمكن الجماعة مالها راضي بقماحين
قول للمرسلين . وهذا القول كان يوم الاربعه في
اسبوع الماضي قبل التاريخ . فالاخ لولى اعترض
على الاسقف وقال له لماذا رحت للقلعه ولعندنا
ما تجي فالاسقف قال جماعة قلعة مرى هم على ماديني
وانتم ليس كذلك .

من اقرار لولى عدواني

من الاقصر

تاريخ
٢٦ سبتمبر ٨١ م

جناب الاكرم المحترم الدريسك

نعرض بانه اليوم قد سمعنا ان جنابكم مستعدين للذهاب الى قرية الكولية لاجل تكليل احد الاخوة هناك فبناءً على ذلك اقتضى ان نخبركم بانه جماعة البروتستانت في القرى المجاورة يعني المنصورية والكولية وقلعتمري وبنابيل هي جزء من كنيستنا الانجيلية ومنتسبين لملتنا بماردين ومن حيث عدم موافقتكم للشروط التي كنا قدمناها لكم سابقاً . فلذلك اقتضى الان لنخبركم حتى في تصرفاتكم تراعوا حقوقنا المختصة بنا ولا تسلبوننا بتعديكم . وهي انه لا يحق لكم ان تتداخلوا في اشغالنا التي منها لا يجوز لكم ان تكللوا احد افراد الجماعة المذكورة في القرى المشار اليها بحسب نسبتها لنا . وثانياً اذا تجاسرتم وعملتم فيكون ذلك تعدي منكم وتكونوا تحت المسأولية من طرف الكنيسة والملة وسنكون مضطرين بحسب واجبات وظيفتنا ان نراعي الحقوق المعطية لنا من دولتنا العلية بموجب امرها السامي الوارد في ٢٧ جماذي الاول سنه ٩٥ الذي يذكر فيه بانه مايصير عقد الزواج لاحد افراد ملة البروتستانت بدون رخصة من وكيلها المعين منها . واذا الاسقف تجاسر وعمل ذلك فيقع تحت المسأولية والعقد يكون غير شرعي . والان لاجل مراعات الحقوق السابقة التي كانت بيننا ولكي كذا مواد جزئية لاتكون سبب لاظهار النزاع والتخاصم بيننا وبينكم قد عرضنا لكم الحال رسماً وبالتفصيل لكي لا تتجاسروا وتعملوا شي خلاف النظام ، يعني اما ان تاخذوا رخصة من وكيلنا المعين واما ان تمتنعوا من اجرا التكليل وان ابيتم السمع لتحذيرنا هذا فحينئذٍ اذا حدث شيأ مضر فنكون نحن ابرياء من كل ذلك وتكونوا انتم المسؤولين ودمتم

ايار ٢٥ سنه ٨١

مجلس كنيسة البروتستانت الانجيلية بماردين ١٨٨١

MARDIN

No. 8.

٢٠١ ايار ٨١

جناب الاخ العزيز الخواجا دوي الحنام

بناءً على دعوة كنيسة قطربل لكنيستنا انه نشترك معهم بوضع اليد في رسالة الاخ المعلم عبود قد راي مجلس الكنيسة على انه يرسلوا بصحبة حضرة راعينا جناب المعلم يوسف عيسى نائباً من طرف كنيستنا لذلك نطلب من حضرتكم انه تاذنوا للمعلم يوسف مقدار ثمانية ايام بالذهاب وبذلك تجعلونا ممنونين لحبكم طالبين الجواب اقرب ساعة لنعرف كنيسة قطربل هذا ما لزم

من طرف مجلس كنيسة الانجيلية
بحارديه الكاتب
انطون عبد
الاحد

انطون

No. 9 جناب حضرة المعلم انطون المحترم

قد اخذنا ورق من طرف مجلس الكنيسة
فيه مطلوب منّا اذن لذهاب المعلم يوسف
عيسى نايباً من طرف الكنيسة للرياسة
في قطربل — وما دام المرقوم ليس هو الآن
في شغل تحت يدنا ما لنا حق عليه حتى
نقول يصير او ما يصير ان يذهب - هكذا
يكون معلومكم - وهذا ما لازم - دمتم

ماردين ٢٠ ايار ١٨٨١ م

No. 10.

عزيزنا الخواجا دودي المحترم

في ٩ ايار سبقنا لجنابكم تذكرة وفيها بينا لكم ان علاقة جمعية المحبة لم تزل باقية معكم كالسابق وان المكتبة تفتح كالاول وجنابكم لم تجاوبوا ففهمنا عدم الجواب منكم هو قبولكم الحرفي عما قررناه بتذكرتنا

اما الان فقد اطلعنا على ورقتكم الواردة لمجلس الكنيسة التي فيها تجرون عند حضرة المعلم يوسف عيسى بانه مادام ليس لنا شغل تحت يدنا فلا يحق لنا ان نقول يصير ان يذهب لغيرنا او ما يصير

فالان نريد ان نعرف افكاركم من جهة علاقة جمعية المحبة معكم هل هو كالسابق ام لا . ولماذا جنابكم اضعتم جواب تذكرتنا المشار اليها وحتى الان ايضاً لم تجاوبوها فنطلب الجواب سريعاً لنكون على بصيرة ودمتم ٢٠ ايار ٩١

الرئيس لجمعية
المذكوره اعلاه
عبد الاحد

انطون
אנטון
٩٤

No. 11

لجناب الخواجا انطون المحترم

اليوم اخذنا ورقة من طرف جمعية المحبة
مورخ في يوم تاريخه فجواباً عنه نقول

١/ قد اخذنا التذكرة المذكورة بتاريخ ١٩ ايار من
يد المعلم يوسف عيسى وقلنا له هذه الورقة
ما يصير ان واحد يجاوبها ولكن اي وقت
تكون لنا المرسلين فرصة لنتشاور بعضنا
مع بعض سنفتكر فيها و نعطي جواب - والى
حد الآن ما صار لنا فرصة لاجل المشورة عليه

٢/ مادام تريدون تعرفون افكارنا من جهة علاقة جمعية
المحبة معنا فتقدرون تعرفون ذلك من ورقتنا الى
اعضاء الكنيسة واعضاء مجلس الملة المورخ
في ٤ ايار - ولكن اذا سنجد اسباب كافية لاجل
تغيير في ذلك ذاك الآن مجهول لا بد يكون معلوم
لما نجاوب التذكرة بتاريخ ١٩ ايار

٣/ السبب الذي من اجله ما رجعنا جواب للتذكرة
المذكورة الى حد الآن هو عدم وجود فرصة عندنا بعد
لاجل الافكار والمشورة فيه - وهذا ما لازم

ماردين في ٢٠ آيار سنة ١٨٨١

مجلس كنيسة البروتستانت الانجيلية بماردين ١٨٨١

٨٤ حزيران ٨١

عزيزنا الخواجا اندرس

وردلنا ورقة من اقراركم جواباً لما طلبت بتاريخ ٢٥ ايار ٨١ عن موافقتنا مع حضرة الخواجا دوي والدكتور ثوم مضمونها ان مضمون ورقتنا المشار اليها جيد اذ انها تنتج الطاعة وترفع بعض اخطار جارية بين العام ونشكوه في صحة ورقتنا جواباً لذلك نقول

كما شككتم بورقتنا لانها بختم المجلس صرنا نشك نحن ايضاً بورقتكم لانها بدون ختم وجاء من جنابكم كان يمكنكم كتابة امضاكم بخط يدكم باللغة العربية ولم تكتبوه فزاد شكنا اكثر بالمقابلة مع شككم ولا يخفى ان الامضا لورقتنا السابقة هو ختم معروف بالعربية لمجلس الكنيسة ولكن امضاكم (اذا كان امضاكم صحيحاً) هو بالانكليزية لا نعرف عنه شي. اذاً يجوز لنا ان نشك بورقتكم انها ليست منكم اكثر مما يجوز لكم ان تشكوا بورقتنا لان ان خط ورقتنا تعرفون بانه للاخ مقدسي انطون حتى لا يمكن للمذكور ان يتخلص من مسئوليته اذا صار عليه تفتيش. ولكن ورقتكم يمكنكم التخلص منها لانها ليست بخطكم حتى ولا فيها امضاكم عربياً بخطكم

النهاية؛ مانشك به انت فمن باب اولى يجوز لنا. ولكن لاجل رفع الشك من طرفنا ومن طرفكم (اذاً معلوم بينت ان اوراق الجانبين هي منا ومنكم) نخبركم ان تلك الورقة هي منا وان القرار على امضاها بختم المجلس فقط كان براي جميعنا

اما قولكم بانه لم نبين بورقتنا الجلسة التي صار فيها القضاء على كذا ورقة فنقول ان ذلك ليس لجنابكم حق السوال عنه لان ان تلك الجلسة هي مفيدة بسجل الكنيسة فلكي ينجحوه طلب موافقتنا مع حضرة المرسلين رفقائكم امضينا هذه ذاتياً طالبين ذلك ثانية ودمتم سالمين

سعيد حنا ملكو مراد

يوسف غنمي

انا انطون عبد الاحد

شماس حنا حبشي

شماس حنا داود

حبيب هداية

١١ حزيران ٨٦ م

No. 13.

الى جناب ~~الـ~~ الكرام اعضا مجلس الكنيسة المحترمين

لايخفاكم اننا صرنا مسرورين ~~لما~~ بحصلنا على اليقين بان ورقتكم المحررة في ٢٥ ايار هي صحيحة ~~من قرار المجلس~~ كما تشهد لذلك الورقة الواردة من شرفائكم في ٨ الجاري. واذ ذاك نحن الآن حاضرين لقبول طلبتكم لا المرافعة معًا اما ان تثبتوا ما اتهمونا به او تعترفوا رسمًا وعلنًا بانهم قد حكموا علينا زورًا ~~وذلك ليس~~ غير انه لا تكون المرافعة على سبيل دعوة بل على طريق تفسير الحال وتبيين الافكار لاجل رفع الشك الحاصل للطرفين. ~~ونحن حاضرين ان نكون م~~ لاجل هذا الخصوص ندعيكم الى بيتنا يوم الاثنين الآتي في الوقت الذي ~~تستصوبه~~ يحسن في اعينكم و دمتم سالمين

دوي

آندرس

No. 14.

جناب الخواجا اندري المحترم

ورقتكم ١١ الجاري المحتوية بالاشتكاء مع احد المدعى عليهم وصلتنا وفهمنا مضمونها وحزنا جداً على كونها مخالفة

لطلبنا التي كانت المرافعة مع رفقائكم الذين حكموا علينا زوراً (عما جرى بحضوركم) لتنقضوا . ومنها فهمنا بانكم

لا ترضون رفع دعوى على طريق محاكمة مع احد رفقائكم من حيث كونكم غريبين والقانون منع ذلك لئلا يدعوا

عما حكموا به علينا بدون حق ولا تفتيش مع ان الرسول قال لا تحكموا قبل الوقت . ونحن كنا ننتظر بما انه جنابكم

رئيس روحاني سينظر الى هذه المسئلة بالحق حسب قوله تعـ لا ٤ : ٢٢ وتث ١ : ١٧ ولكن لما رأينا

بان جنابكم تحاولون الفرار من مطالبة لاجل تثبيت دعوانا ونضيع حقنا باتفاقكم مع المدعى عليهم كما يظهر

من ورقتكم فلذلك لم نعد نقبلكم كقاضي بيننا في هذا الامر وسننظر الى هذا الدعوى على وجه آخر ودمتم

١٢ حزيران ١٨٨١

من طرف مجلس كنيسة ماردين
الانجيلية الكاتب
الخوري عبد
الاحد

الخوري

No. 15

حضرة الخواجا دادي المحترم

نعلم جنابكم بما انكم اعضا احدى الكنايس الانجيلية ومقبوله هنا كرسل وانكم مشتركين معنا كعضو كنيسة فلذلك

من واجبات كنيستنا ان نلاحظ احوالكم فيما يختص بها ومن حيث يوجد عليكم دعاوي من طرفها قد اقتضى

اليوم الساعه عشرة عربي مجلس الكنيسة بسنتظركم في بيت الصلوه متى تحضروا لاجل السوال والجواب وجب

واجبات وظيفتنا فاخبرناكم لكي تحضروا في الوقت المعينه هذا ما لزم ودمتم ١٤ حزيران ٨١

من طرف مجلس كنيسة
ماردينه الانجيلية الكاتب
الطوبد عبد
الاحد

الطون
٩٤

4

١٣ حز ٨٢م

No. 16.

الى جناب الكرام اعضا مجلس كنيسة الانجيلية المحترمين

نعلم الى محبتكم بان ورقتكم الى حضرة الخواجا دوي تاريخ ١٣ الجاري وصلت وفيها طلبتم حضوره امام مجلسكم في الجلسة التي ستكون اليوم في بيت الصلوة ساعة العشرة عربي لاجل السوال والجواب. والى هذه الطلبة نقول بان اشرافكم قد جوزتم الحد الذي لكم اذ انه المذكور ليس هو من عضوية كنيستكم المحلية في رباط العهد المخصوص معها ولذلك ليس لكم سلطان عليه ان تحضروه امام مجلسكم لا لاجل دعوة ولا لاجل الحكم والتاديب.

وورقتكم الى حضرة الخواجا آندرس تاريخ ١٢ الجاري هي في اليد ومنه نرى بانكم غير فاهمين النسبة القائمة بين المرسلين نحو بعضهم بعضاً. لا يوجد اكبر واصغر في درجات وظيفية حتى يقدر واحد ان يكون قاضيا على غيره في مادة ما بين واحد منهم وبين واحد من اخوة وطنيين او بين اثنان منهم اي من المرسلين لانه اذا يوجد فرق فهو مبني على مدة الخدمة التي قد يكون تجعل تمييز في طريق الكرامة فقط لا في طريق الترقي و التسلط على رفقائه. حتى انه اذا يوجد شي على واحد المرسلين فالشكاية عليه يجب ان تكون مقدمة الى المجلس السنوي للمرسلين و هناك يكون النظر اليها. فلاجل هذا الحال مستر آندرس قد ابى على التمسك بوظيفة ليست له ولا لاجل سبب آخر. ودمتم

No. 17

جناب حضرة الخواجا اندرى المحترم

نعلم جنابكم ان تذكرتكم الغير نظاميه المشتركة مع حضرة الخواجا دوي والتي كان جوابها منه ١٢١ الجاري وكلفتنا وفهمنا مضمونها وصرنا ممنونين على ان دائرته قد نبهت لنا الحال الذي كان لازم ان ينبهه لنا من اول مرة منكم (لا من غيركم) فانه لم نكن نلزم تلك المماطلات من جنابكم لنا لتضييع الوقت عبثاً. فاننا كنا نعرف ذلك بانكم لا تلومون بعضكم امامنا ولو بعد التحقيق خلافاً "لما تعلمناه" من الكتاب الالهي فانه بولس وبخ تيطس جداً "للتعدي" مع انه لم يكن اعلى منه بالوظيفة. وعلى هذا حسبنا بان جنابكم تقفون في هذا الامر كقول الرسول اهكذا ليس بينكم حكيماً "ولا واحد يقدر ان يقضي بين اخوته". ومع ذلك فان تلك المماطلات ايضاً لم تخلو من الفايدة

هذا وقد اخذنا العجب كيف انكم قد جاوبتم بالتبادل فان المدعى عليه جاوبنا عوضكم وبالعكس فهذا التدبير لم يمكننا معرفته على اي نظام هو. ولو كانت معاملاتنا كهذه جرت منا نحوكم لكنتم تحسبوننا اغبياء فاذاً "افتكروا هذا ما يلزم" ودمتم سالمين ١٤ حزيران ٨١

من طرف مجلس كنيسة حاصبيه
الانجيلية الكاتب
الطون عبد
الاحد

الطون

الى جناب الكرام اعضاء مجلس جمعية المحبة المحترمين

لا يخفاكم انه في تاريخ ٩ ايار الماضي وردة لنا ورقة من رئيس جمعيتكم بموجب اقرار مجلسكم حاوية على اربعة اعتراضات على عمل المرسلين قطع مساعدة للجمعية في خصوص مشاهرة مدير المكتبة الادبية واعطاء كتب بنقصان لها ، فجوابًا نقول

١) ان سبب تعطيل ردّ الجواب الى الآن هو ناشئ عن عدم وجود فرصة للمرسلين لكي يتشاوروا معًا فيما هو يتضمن في ورقتكم وفي كيفية الجواب المقدم الى مجلسكم الآن

٢) مع انه جمعية المحبة تكون "مستقلة عن الكنيسة والملة على وجه الاطلاق" اما مع ذلك اعضاء الجمعية وخصوصًا مدبريها هم اعضاء الملة والكنيسة حتى انه ولو الجمعية تكون على غير نظام اما مع ذلك الجمعية هو من نفس الاشخاص الذين في الملة والكنيسة والتدابير التي كانت جارية لقيام هذه المكتبة كانت بيننا وبين الذين هم في الملة والكنيسة والذين هم في مجالسهما

٣) ان الاوليات الرياضية تقول ان الكل هو اكبر من احد اجزائه، وان الاكبر يحتوي على الاصغر وفي الادبيات ايضًا يوجد مكان لهذه الاقوال ونقول ان امور الكنائس هي اكبر من امر المكتبة الذي هو جزء فقط من الامور الناتجة من الكنيسة وحيث كونكم مدبرين امور الكنيسة والملة وهم مدبرين امور جمعية المحبة ايضًا قد اعلنوا للمرسلين "التحرير من عبوديتهم وعدم مخالطتهم فيما بعد" "بقطع علاقتنا معهم في كل خصوص" رأينا انه لم يجد طريق آخر سوى اجراء طلبتهم بالتمام بقطع العلاقة في كل خصوص ومن حيث الجزئي يحتوي في الكلي ويتبعه جعلنا امر المكتبة يتبع امور الكنيسة والملة وبالخصوص اذا في امور كنائسية ما تريدون العلاقة والاتحاد ينتج منطقيًا من ذلك انكم في الامور الاصغر ايضًا ما تريدون اياها لان امر المكتبة هو جزء من الكل خصوصًا الذي لاجله طلبتم قطع العلاقة

٤) ولكن اذا انتم في الحقيقة تريدون تجديد العلاقة بيننا وبينكم في خصوص المكتبة الادبية لجمعية المحبة فمنطقيًا ينبغي ان تريدوا تجدد العلاقة في كل خصوص لانه مدبرين المكتبة ومدبرين امور الكنيسة والملة ليسوا الا نفس اولئك الاشخاص حتى اذا نقدر نتفق معهم في امر واحد يجب ان هذا الاتفاق يعمّ كلما يمكن للمرسلين ان يوجدوا فيه بالاتفاق معكم من امور الكنيسة والملة ايضًا ، واذا يوجد عندكم فكر ونية كهذه فقد يكون ان امر المكتبة يصير لكم باب الرجاء والدخول الى تجديد التناسب معًا في كل خصوص بعد ترك كل الافكار السابقة ورفض كل الاعمال السالفة. ونحن حاضرين ان

نلاحظ الى اي قضية ما كانت التي تكون مقدمة منكم الينا في هذا الخصوص في روح المحبة والاخوية ودمتم

تحرر في منداد في ١٠ [illegible]

دوكي

أندرس

Copy of Reply to Paper
of
G.M.C. ar of 9th May/82

Copy. No. 19.

MARDIN
1880
PROTESTANT [illegible]

كنيسة
مجلس
البروتستانت
الانجيلية بماردين

أعلان

جناب الاخوة الكرام جماعة البروتستانت الانجيلية بقرية ——— المحترمين دام بقاه

المعروض لما انكشف ما كان مكنونًا ومكتومًا عند مرسلين الاميركان بماردين من افكارهم بواسطة تدابيرهم واعمالهم في هذا الحقل (مع انهُ كانت معلومة عند البعض مننا منذ زمان طويل) نحو الكنائس والرعاة والمبشرين والمعلمين والجماعات التي سببت تاخيرهم وبرودة في الكنائس وقلق لضمائر بعض الاخوة فلزم التحرير من عبوديتهم وعدم مخالطتهم فيما بعد خصوصًا لاننا قدمنا لهم مشورات متعددة نظرًا لاحوال كنيستنا والقرى المحيطة بنا.

ولما استعملنا الوسائط اللازمة لارجاعهم على ما هم عليهِ من كذا تدابير غير موافقة واعمال غير مصيبة ولم يجدي نفعًا فتحقق عندنا تجربة ما ربهم الذاتية بداعي ان البورد يصادق على ما يعملونهُ فلذلك اخبرناهم بقطع علاقتنا معهم من كل خصوص مع ابقا نسبتنا للبورد كالاول.

ولما شاع ما هو جاريًا الآن بتقديمنا شكاية عليهم للبورد وللمشن في اسلامبول وخاربوط و بيروت فاشاعوا هم ومستنصريهم (اذا كانت الاشاعة صحيحة) عن كنيستنا بانها افترقت عن المرسلين الاميركان لعدم قبولهم اعطاءِ مقدارًا من الدراهم لبناء بيت خلوة فلا ريب ان اشاعات واراجيف مثل هذه لتشويش ذهن المسيحيين في جملة كنائس ليست الا اخداع البسطاء من الغير المتنورين. نعم وعلاوةً عليهِ نقول انهم يقصدون بذلك تبرير انفسهم بتهم يلقونها علينا كهذه وما شاكلها.

فكثيرًا ما خدعوا كنائس متعددة زمانًا طويلًا بتجربة افكارهم الذاتية واخيرًا ظهرت افكارهم وتدابيرهم انها ليست مصيبة ومع كل ذلك لم تستطيع الكنائس على التخلص منهم نظرًا لسبب عبوديتهم للاميركان للومي اليهم ولعدم امكانيتهم بالاستقلال لسبب ضعفهم في عدم الاقتدار لدفع معاش مبشريهم. واذ ذاك فنحن الآن نعلن لحضرات الكنائس والجماعات الانجيلية ان حادثتنا مع المرسلين ليست هي من جهة مساعدة دراهم فقط بل غايتها تقدم الانجيل ورفع الذل والعار الذي جلبوهُ عليهِ لسبب افعالهم الذميمة (التي لا يمكننا اظهارها بهذا المختصر الا عند اللزوم في المحاكمة وحينئذٍ سنعلنها انشا الله) ولمحافظة حقوق وشرف الكنائس الشرقية لحال الحرية. فنلتمس ان يقرا اعلاننا للجميع وليفهم الواقع واطال الله بقاكم ١٠ حزيران في ٩٤

من طرف مجلس كنيسة ماردين الانجيلية
انطون عبد الاحد

من طرف مجلس ملة البروتستانت الانجيلية بماردين
يوسف [illegible]

Copy of General
Letter from Church
+ Community Mejlises
to Protestant Com'a.
June 10. 1881.

No. 20

لنوجد طريقة لحل هذه المشاكل واصلاح شؤنهم فينبغي والواجب ايضاً انكم تفتكروا بحالنا المكدرة المذكورة وتشفقوا على هذه الاطراف التي بعدت مسافة روحياً وجسدياً

عن سائر الامة العربية باطرافكم فنرغب ان نوجد تحت نظركم نفتكر حسب الافتكار لاجل ترقي ونجاح هذه الاماكن .

هذا ونحن نستنظر الجواب مع بيان ملاحظاتكم وارشاداتكم بهذا الشان فنطلب من الله ان يرشدكم وايانا للصواب ودم

تحريراً بمدينة ماردين ٢٥ ايار ١٨٨١ م

مجلس الكنيسة

اعضا
ملكي ولد مراد

اعضا
سعيد جناري

اعضا
يوسف حنا باصل

شماس الثاني
حنا جرجيس

شماس الاول
حنا ولد داود

كاتب
انطون عبد الاحد

راعي الكنيسة
جرجس هداي

مجلس الملة

اعضا
سعيد عيسى

اعضا
ملكي ولد مراد

اعضا
شمعون داود

اعضا
مقدسي حنا

اعضا
يوسف حنا باصل

اعضا
سعيد برغاب

اعضا
يوسف وكيل

MARDIN 1880 PROTESTANT COMMUNITY

مجلس كنيسة البروتستانت الانجيلية بماردين ١٨٨١

من الكنيسة الانجيلية بمدينة ماردين الى الاخوة المحبوبين بالرب مرسلين الاميركان المقيمين في مدينة بيروت المحترمون زيد قدرهم

نعمة لكم وسلام من الله ابينا والرب يسوع المسيح الخ

نعرض انا بنعمة الله الفائقة منذ خمسة وعشرين سنة قد اشرق علينا نور الانجيل وانتظمت جماعة وتم كنيسة بمدينتنا حتى بلغ عدد الجميع نحو خمسمائة نسمة عدا القرى المجاورة لها وكل ذلك بواسطة عمل جمعية البورد الاميركانية ومساعدتها الخيرية لامتداد نور الانجيل بواسطة ارسال مبشرين لسائر الاطراف كسائر جمعيات المسيحية في العالم

فتاسيس استشن من طرف الجمعية المذكورة بمدينتنا صار لنا نفع عظيم جدا باقامة بعض من الاخوة المرسلين فيها وكان نيل الفلاح والنجاح بواسطتهم بحسب تدابيرهم ومعاملاتهم وقد صار هكذا وكان من حين ورود المرسلين الحاليين وسوء تصرفاتهم وعدم تدابيرهم الجيدة صار تاخر عظيم من جهة الروحيات التي هي الغاية المقصودة فالعلة بتحويل اكثر تدابيرهم جديدا وكثيرا ما اجتمعنا عندهم للنظر فيما يختص لتقدم الانجيل وانتظام المدارس وترقيهم والاعتناء بهم ولزوم الاصلاح لبعض تدابير قبيحة جارية في بيوتهم التي تسبب ذل للكنيسة وعثرت كثيرين فطالبناهم زمانا طويلا وبطرائق مختلفة فما وجدنا نفعا اذ ذلك انكشف لنا ما كان مكنونا ومكتوما عندهم بحق الكنيسة والجماعة فتحقق عندنا انهم اناس متعصبون في افكارهم وتدابيرهم ومتعززون بانتسابهم للبورد بانه لا يلتفت لمن يبين سوء تصرفاتهم ومعاملاتهم وبما ان نتائج تدابيرهم واعمالهم قد سببت تعطيل لتقدم الانجيل وبرودة في الكنيسة قد وجدنا مضطرين بالضرورة ان نقطع العلاقة معهم من كل مختص وذلك لاسباب متعددة ومنها .

اولا لعدم طاقة لعثمانا بعد   ثانيا لمتهم تغيير بعض اعضاء الكنيسة لسببهم   ثالثا لسوء ادارتهم في هذا الحقل من جهة الكنائس والمبشرين وتلامذة المدارس
رابعا لالزامهم باجابة افكارنا ولزمية تدابيرنا فلا يعتبرونها لانها صادرة منا   خامسا لتعصبهم بافكارهم كانهم معصومون   سادسا لاعتقادهم بان كنيسة التي توافق افكارهم فهي الكنيسة المرغوبة منهم والتي تضادهم فهي المرفوضة المتروكة من مساعدتهم .

نعم الى الان كنا نعمل افكارهم ونسلم لتدابيرهم وذلك ليس جهلا وعتابا بل لقصدنا للحصول على المقصد المرغوب اما الان قد حان الزمان الذي به بدينا العمل .

ان افكار وتدابير الاخوة المرسلين المشار اليهم لا يمكننا ان نوضحها تفصيلا فقط نخبركم بغاية شديدة ان احوالنا هي مكدرة وخواطرنا مقلقة وكل ذلك من جهة تصرف المرسلين في هذا الحقل ومنا ايضا بالحقيقة نقول انهم يرضون لشق الكنيسة وانقسامها ولا الرجوع عن افكارهم فان كان ذلك كذلك لم يبق حينئذ خلع نير عبوديتهم ورفض تدابيرهم والاشتراك مع لفيف غيرهم فقصدنا ان نخبركم بالحال الملاحظ كما اخبرنا الجمعية البورد لتفتكروا انتم ايضا (اذا يمكنكم) بما يجب عمله

No. 21.

مجلس الکنیسة

اعضا
ملکی ولد مراد

اعضا
سعید حنا ایوب

اعضا
یوسف حنا بصل

[illegible]
حنا حبیش

رئیس الاول
حنا داود

کاتب
انطون عبد الاحد

رئیس الکنیسة
حبیب هرابی

مجلس الملت

اعضا
سعید عیسی

اعضا
ملکی مراد

اعضا
شمعون داود

اعضا
متی حنا ایوب

اعضا
یوسف حنا بصل

اعضا
سعید برجان

اعضا
یوسف قره کله

١٨

MARDIN 1880 PROTESTANT COMMUNITY

مجلس كنيسة البروتستانت الانجيلية بماردين ١٨٨١

من الكنيسة الانجيلية بمدينة ماردين الى الاخوة المحبوبين بالرب مرسلين الامريكان المقيمين بمدينة خربوط المحترمين زيد قدرهم

نعمة لكم وسلام من الله ابينا والرب يسوع المسيح الخ

نعرض اننا بنعمة الله الفائقة منذ خمسة وعشرين سنة قد اشرق علينا نور الانجيل وانتظمت جماعة وتم كنيسة بمدينتنا حتى بلغ عدد الجميع نحو خمسماية نسمة عدا القرى المجاورة لها وكل ذلك بواسطة عمل جمعية البورد الامريكانية ومقاصدها الخيرية لامتداد نور الانجيل بواسطة ارسال مبشرين لكل الاطراف كساير جمعيات المسيحية في العالم

فبتاسيس استشن من طرف الجمعية المذكورة ببلدتنا صار لنا فرح عظيم جداً باقامة بعض من الاخوة المرسلين فيها وكنا نؤمل الفلاح بواسطتهم بحسب تدابيرهم ومعاملاتهم وقد صار هكذا. ولكن من حين وجود المرسلين الحاليين وسوء تصرفاتهم وعدم تدابيرهم الجيدة صار تاخر عظيم من جهة الروحيات التي هي الغاية المقصودة فانقلبت اكثر تدابيرهم جسدياً وكثيراً ما اجتمعنا عندهم للنظر فيما يختص لتقدم الانجيل وانتظام المدارس وترقيهم والاعتناء بهم ولزوم اصلاح بعض حوادث قبيحة جارية في بيوتهم التي تسبب ذل للكنيسة وعثرة لكثيرين فعالجناهم زمن طويل وبطرق مختلفة فما وجدنا نفعاً ولا زال انكشف لنا ما كان مكنوناً ومكتوماً عندهم بحق الكنيسة والجماعة وتحقق عندنا انهم اناس متعصبون في افكارهم وتدابيرهم ومتحزبون بانفسهم للبورد بانه لا يلتفت لمن يظهر سوء تصرفاتهم ومعاملاتهم

وبما ان نتايج تدابيرهم واعمالهم قد سببت تعطيل لتقدم الانجيل وبرودة في الكنيسة قد صرنا مضطرين بالضرورة ان نقطع العلاقة معهم من كل خصوص وذلك لاسباب متعددة وهي

(١) لعدم طاقة احتمالنا بعد (٢) لتنفير بعض اعضا الكنيسة بسببهم (٣) لسوء ادارتهم في هذا الحقل من جهة الكنايس والمبشرين وتلاميذ المدارس (٤) لانكارهم باصابة افكارنا ولزومية تدابيرنا فلا يعتبرونها لانها صادرة منا (٥) لتعصبهم بافكارهم كانهم معصومون (٦) لاعتقادهم بان كنيسة التي توافق افكارهم هي الكنيسة المرغوبة منهم والتي تضادهم هي المرفوضة والمتروكة من ساعتهم نعم الى الان كنا نخدم افكارهم ونسلم لتدابيرهم وذلك ليس طوعاً بل لقصر يدنا للحصول على القصد المرغوب اما الان فقد جاء الزمان الذي به يلزمنا العمل

ان افكار وتدابير الاخوة المرسلين المشار اليهم لا يمكننا ان نوضحها تفصيلاً لعدم معرفتنا باللغة الانكليزية ولا زال يمكننا ان نخبركم بان احوالنا هي مكدرة وضمايرنا مقلقة وكل ذلك من جهة تصرف المرسلين معنا في هذا الحقل ايضاً وبالحقيقة نقول انهم يرضون بتشويش الكنيسة ولا الرجوع عن افكارهم فاذا كان ذلك كذلك لزم حينيذ خلع نير عبوديتهم ورفض تدابيرهم والاشتراك مع اخوة غيرهم وبما ان جنابكم مرسلين بوردهم لزم ان نخبركم بالحال الحاضر كما اخبرنا جمعية البورد لتتفكروا انتم ايضاً بما يجب عمله ولتوجدوا طريقة لحل هذه المشاكل واصلاح شؤونهم فينبغي ان لا تسكتوا عن هذا ولا تتفكروا في نفوسكم انكم اولاد ابراهيم الخ. وان سكتم سكوتاً في مثل هذا الوقت يكون النجاة والخلوص لنا من مكان اخر انظر استير ٤: ١٤. فنطلب من الله ان يرشدكم وايانا للصواب ونلتمس منكم الجواب ودمتم سالمين

تحريراً بمدينة ماردين ٢٥ ايار ١٨٨١م

Kharpoot letter to Mardin

Church & Community –

حضرة المحب مستر دوى المحترم

من فضلك المكتوب الذي ورد لنا من المشن في خربوط قد رسلناه لجنابكم لكي ازا في خاطركم تترجموه وترسلوه لنا وبذلك تصيرونا ممنونين هذا ما لزم افندم

٢٧ ج / تموز ١٧ صاحبهم

جناب حضرة اسقف جوجيس المحترم

لا يخفاكم ان ورقة كهذا المكتوب لازم يكون ترجمه بكل تدقيق وتمامة لكي لا تتغير شي فيه

ومع ان كنت اجتهد حسب كل طاقتي بترجمته لو ما كان يوجد الذي يعرف اللغة احسن مني ما دام يوجد هكذا فانا ما اتجاسر فيه هذا ما لازم

دمتم

No. 22.

Copy of Kharpoot's reply to
Letter of the Mardin Protestant church & Community

Harpoot, July 1, 1881.

To the members of the Evangelical church & Community in Mardin.

Dear Brethren.

We have received your communication, & after due deliberation, I beg leave to make the following reply in behalf of my associates & myself. We regret that we have no common language by which we can freely communicate with one another, & still more that we cannot meet you face to face, when we could speak to one another freely. My letter must therefore be brief.

1. We are very, very sorry to hear of any differences between you & the missionaries at Mardin. We have often heard of your faith, your charity, & your good works. We believe that the Mardin church is a church of Christ. We are also sure that our brethren the missionaries are Christ's disciples, that they are your best friends, that they are spending their best powers for you & the people about you, & not for their own personal ends, & that no one of your number is more ready to practice self-denial for the good of the rest than all these brethren & sisters are for you. We must therefore believe that the present disagreement is the result of misunderstanding, & not of any real ill will on either side.

2. All the missionaries of the American Board are officially equal. As, therefore, your missionaries have no authority over us, so we have none over them. In all other respects, too, our brethren at Mardin have our fullest confidence, & we know that they share the love & respect of all who know them. They are also esteemed by our Society as among their very ablest & best missionaries. You may not be aware that the policy of our Board has very much changed during the past fifteen years, so that what you complain of in them is quite likely to be owing to the changed relations of the Board to the work. Be assured of this,- that day & night these friends are bearing hardships for you, & let it not be that to the ordinary trials of the missionary work shall be added that trial which is the hardest of all to bear, to be misjudged, to have one's motives misconstrued.

3. Our earnest counsel, dear brethren, to you & to the missionaries is, that laying aside all these present differences & all ill-feeling, that you come together, pray together, & in the spirit of true Christian love, endeavor to clear up all misunderstandings. In spite of all that has happened you are friends & you are brethren. This estrangement we are sure is only temporary. You are sure to be reconciled some day, & the sooner the better. When this reconciliation takes place you will be sorry that it was not sooner made. In fact you will deeply regret that there was any estrangement at all.

Dearly beloved, the great evidence of sonship among Christians is their love for one another. May no one of you lose this evidence by cherishing bitterness in his heart toward any. Nothing will please the adversary more, nothing will give the communities about you so great occasion to rejoice as a want of love & fellowship among you. We pray most earnestly for you all, that the Holy Spirit may be vouchsafed to you all, filling you with love & humility, & that He may lead you to adopt such a course as shall greatly increase your influence for good among the other communities, that you may become the leaven that shall leaven the whole lump.

In behalf of the members of the Harpoot station, I remain very sincerely,

Your brother in Christ,

L.S.

H. N. Barnum

ص ٢٣ - ١٨٠

خربوط في تموز ١ ٢١م

الى اعضاء الكنيسة والملّة الانجيليّة بماردين

اخوة الاعزآ

قد قبضنا رسالتكم وبعد البحث اللائق التمس الرفقة بتقديم الجواب الاتي من قبل ارفاقي واياي.

نتأسف انه ليس لنا لغة مشتركة فيها نقدر ان نكاتب بالحرية مع بعضنا واننا ما نقدر ان نواجهكم لكي نتكلم مع بعضنا بالحرية. فلذلك مكتوبي ينبغي ان يكون قصير

١) - نحن حزينين جدًا على ما نسمع عن الاختلافات بينكم وبين المرسلين في ماردين، اوقات كثيرة قد سمعنا عن ايمانكم ومحبتكم واعمالكم الصالحة. نؤمن ان كنيسة ماردين هي كنيسة المسيح، و نتيقن ايضًا ان اخوتنا المرسلين هم تلاميذ المسيح واحسن اصدقائكم وانهم يصرفون احسن قواهم لاجلكم ولاجل الشعب حولكم وليس لاجل غاياتهم الشخصيّة وان لا احد منكم مستعد اكثر لنكران النفس لاجل خير الباقين من كل هولاء الاخوة والخوات لاجلكم.

لذلك نؤمن بان الحال الحاضر في عدم الاتفاق هو نتيجة عدم الاستفهام ولا ناشئ عن مرامات شرة لا من هذا الجانب ولا من ذاك الجانب

٢/ ان كل مرسلين جمعية البورد هم رسمياً متساويين وكما اذا لا سلطان لمرسليكم علينا هكذا ليس لنا عليهم - وفي كل خصوص اخوتنا في ماردين حاصلين على كمال ثقتنا ونعرف ان لهم ود واعتبار عند كل الذين يعرفونهم - × × × ×

فلربما لستم تعرفون ان نظام جمعيتنا قد تغيّر كثيراً في مدة الخمسة عشر سنة الماضية حتى لما تشتكون عنه فيمكن قد يكون ناشي عن النسائب الحديثة الواجدة عند الجمعية نحو الشغل في شغل المرسلين الذي لها. × × × × فلا تتركوا انه فوق الصعوبات الاعتيادية تضمن اصعب كلها اي ان مقاصدهم تكون متهومة ومفسّرة بخلاف ما هي تكون

٣/ × × × × يا ايها الاحباب ان الدليل العظيم للبنوّة هو محبتهم لبعضهم بعض. فلا يفقد احد هذا الدليل بواسطة تربية مرارة في قلبه نحو احد غيره. ان لا شي يسبب السرور للمقاوم و يعطي فرصة للملل حواليكم ان يفرحوا اكثر من عدم المحبة و الشركة بينكم. ونحن نصلي لاجل جميعكم بكل رغبة حتى يعطي لجميعكم الروح القدس ليملأكم المحبة والتواضع ويرشدكم الى التدبير الذي سيزيد تاثيركم بين الملل الأخر لكي تصيرون الخميرة التي ستخمّر العجين كله - من طرف مرسلين خربوط

اخيكم في المسيح بارنم

No. 34.

حضرة الشفوق جرجس المحترم ادام الله بقاك

ترجمة المكتوب

باستعجال

كما لا يخفى جنابكم قد حضر ~~جوابكم~~ بحسب مطلوبكم منا وبرفقته ايضاً قد

جا لنا ~~ايضاً~~ تحريراً من مسيو بارنس وفيه باذنه لنا بترجمة ~~مكتوب الى الحريم~~ ونقدم

المحرر بعربي من ترجمتكم اذا اقتضى ذلك

لكم ~~لجنابكم~~ ويوجد بعض علامات في تحرير كما ترون قد تركناها ~~ذلك~~ من حيث ذلكم

كانه يخص منا نحن ~~ولان نقدم لكم المكتوب مع ترجمته~~ على وجه خصوصي و

غير ضروري لجنابكم هذا ما لزم ان نفيدكم به و دمتم

١

No. 25.

Consple Jan 21 1881

To the missionaries
at Mardin

Dear Brethren

The last Mardin Post brought us a letter signed by the Pastor & certain members of the Mardin Church reporting various difficulties which had arisen between that Church & yourselves. The statements were very general so that we could form very little idea as to what constitutes these difficulties. We send by to-day's post an answer in which we advise the writers that in case said difficulties, whatever they may be, cannot be removed by mutual conference with yourselves they seek the kind offices of your associates in the Eastern Mission, particularly the missionary brethren at Harpoot

As members of another mission we here, as well as the Pastor & his Associates, could not interfere at all in the matter, besides that we are at too great a distance to interfere even if it belonged to us to do so.

The original letter in Arabic with an English translation made by the assistance of one of our Pupils has been sent to Dr. Barnum at Harpoot who can judge a great deal better than we can of the importance to be attached to the document.

Wishing you a happy deliverance out of all your "difficulties" I remain as ever very truly yours

Edwin E Bliss

No. 26.

٢

نهدي جزيل السلام التام بمزيد العز والاكرام الى حضرة المحترمين اعني بهم الخواجه مستر اندرى والخواجه مستر دوى وحضرة الحكيم دانيال تامس ادامهم تعالى في العافية الخ. ثم المعروض لديكم اننا نحن اخوة النقرى اي اخوة قلفترى واخوة بنيبيل واخوة الاقصور واخوة المنصورية افتكرنا بموجب المحبة الاخوية التي لنا مع بعضنا في المسيح اذ نتوسط بينكم وبين الكنيسة بقى نرجوكم ان تقبلوا طلبتنا وتعينوا لنا الوقت في اي يوم نكون حاضرين في الاسبوع الاتي وايضا افتكرنا لنرسل خبر لاخوة قلفت حتى يكونوا حاضرين معنا فقط على شرط اذا ترخصونا بالمنزول. انشا الله قوة المسيح تكمل في الضعف واذا ما ترخصونا لنا + رجاء على قدر الامكان سنجتهد في هذا العمل المرضي لديه وطوبى لفاعليه حسب قول المسيح مت ٥: وقد اخبرنا الكنيسة ايضا ولنا رجاء ما يرجع قولنا عبثا. وهذا ما لزم ودمتم

من كلام اخوة
المذكورين اعلاه

ويطلب الجواب ١٧ اب ٨١ سنه
الى قلفتر

No. 27.

الجناب الكرام افاضل حضرة الكولونيل وحضرتلو ونبيل المحترمين

بعد السلام الجزيل الى حضرتكم الاخوية ثم نعلمكم بوصول خطكم العزيز في ١٠ الجاري وما فهمتم لنا من افكاركم صار عندنا معلوم وصرنا مسرورين وممنونين لاجل لطفكم ومحبتكم المسيحية اذ انكم تريدون نهاية الحال للوجود في كنيسة وجماعة ماردين كما نريد نحن ايضا . واما سابقا كان قصدنا ورغبتنا الى جمعية الجبة فيما بيننا ظروف وفتحنا باب لاجل هذه المسئلة الواقعة والى حين التاريخ ما صار حركة من قبل الاخوة الذين هم المحتاجين وجهة الكنيسة والملة مع عدا انهم وجهة جمعية الجبة والى ما نعود نعرف حركة في هذا الخصوص نراه لمستحسن ان لا يكون حال توسط من اخوتكم غير انه نحن حاضرين لقبول مساعدتكم اذا اقتضى ذلك . ولكن لنا رجاء بان يكون تدبير الحال الموجود قبل ما يصل الشغل الى هذه الدرجة الضرورية . هذا ما لزم تعريفه الى اخوتكم مع تقديم غاية المحبة لاجل اظهار روح المسيح هذا و مشتاقكم الى قبلة ما هو مذكور وسلامة ما هو مطلوبه ودمتم سالمين

ماردين في ١١ آب ٨٧٢م

من طرف جمهور المرسلين
آغوب سر كاتب

١٥.2.8. 28

الى حضرة اعضا المجلس الكنيسة ومجلس الملّة الانجيليّة
ومجلس جمعيّة المحبة في ماردين المحترمين دام بقاهم

لا يخفا كم انه قد صار تقريبا شهرين من المذ تاريخ آخر ورقتنا المرسولة لمحبتكم للبعض من محبتكم فيها فتحنا طريق لاجل الاقتراب الى بعضنا بعض بواسطة رفع بعض ظنون وشكوك من الطرفين في اجتماع خصوصي حتى بزوالة الموانع يمكن تجديد الاتحاد على بيننا وبينكم. ~~واما الى~~ بحسب القول ~~الدار~~ الاخير في ~~[illegible]~~ الورقة المحررة في ٧ حزيران حيث قلنا "اننا حاضرين ان نلاحظ الى اي قضية ما كانت التي تكون مقدمة منكم البناء بهذا الخصوص في روح المحبة الاخوية".

وعلى ظننا الاختبار الجاري في هذين الشهرين عند الطرفين هو شهادة جيّدة على انه الحال الحاضر ليس هو حال طبيعي وان قطع العلاقة من كل خصوص ولو لفظة هيّن اما فعلة بالصعوبة يمكن اجرائه وان الاحوال المحيطة بنا في سائر الملل ماعدا * حال الجماعات البروتستانتية في القرى تطلب الرجوع الى حال الاتحاد ايضا في رباط الحب.

فاذ ذاك نحن تكرارًا نقول اننا نحب التلاقي مع اخويتكم

لا لاجل المحاكمة بل

في اي مكان و في اي وقت يحسن في عاينتكم لاجل
الوصول الى درجة الاتحاد استعداد" لتجديد اساليب
سوق شغل الانجيل بالاتفاق على احسن طرق الممكن الوصول
اليها. ولاجل هذا الا القصد فقط وفي كل صفاوة الآن
نقدم هذه العريضة الى اخويتكم مع الطلب الى الله ان
يرشدنا واياكم الى كل ما هو للبنيان والذي صيته عمو
ودمتم سالمين.

دوى ثام الدرس

ماردين ١٨ آب سنه ٢٦م

No. 29

جناب حضرات المرسلين الامريكان المحترمين ادام بقاهم

المعروض ان ورقتكم رقم ١٨ الجاري وصلت والتي ذكرتم بها صار مفهوم . من خصوص طلبكم منا الملاقات لاجل الاتحاد واستعدادًا للتجديد اساليب لسوق شغل الانجيل . فقد قبلنا ذلك بالمحبة ونحن حاضرين للملاقات معكم ومع اخوة القرى غدًا صباحًا بعد الشمس بساعة واحدة وذلك على هذا الشرط اذا تحسبونا كنيسة واخوة انجيلية وتساوونا معكم في درجة الانسانية والحقوق الشخصية والمدنية . فعلى ذلك نترك المحاكمة حسب قولكم ونسلك بالمحبة الاخوية بعضنا مع بعض للحصول على الغاية المجيدة للبنيان هذا ما لزم والله يرشدنا واياكم للصواب ودمتم في ١٨ آب سنة ٨١

من طرف مجلس كنيسة
وملّة وجمعية المحبة
الانجيلية
عبارري
جرجس لهيراء
م

محمد كحال

9

تم حظينا تشرفاً بطاقة جناب حضرة المرسلين
الامركان عباردس المحترمين
الدام بقاهم

No. 30. 30-

جناب حضرات السادات الكرام مجلس مرسلية الاميركان بماردين المحترمين

المعروض عند فتوح المكتبة الادبية في العام الماضي قد تعينت مفتش لها من طرف جنابكم فعلا لاجل وذلك لادوام بالنظر فيما يختص بشأنها وقد داومت في تلك على قدر الامكان بكل استقامة وعلى ظني صار فايدة ونجاح من ذلك ادبيًّا ودينيًّا كما يتضح من سجلها ناظرًا لعدد الزايرين اليها ومقدار الكتب المبيوعة والهداية المتقدمة لها وغير ذلك. ففي اوائل شهر ايلول قدمت استعفائي من خدمتها وذلك حسب مشورتكم ورضاكم فكل المدة التي أُقيمت فيها كانت تقريبًا مقدار ثلاث عشر شهرًا ونصف فبكل طول هذه المدة ما قد صرت غايبًا عنها سوى مقدار شهر من الزمان وذلك ايضًا لسبب شغلي وضرورة وفرصة ضيقة التي ما امكني ان اواجهكم لأستشير بكم بسبب عدم وجودكم بماردين فقط بينت السبب في مواجهة احدكم بتحرير خصوصيا وذلك لحفظ الدوام مستمرا دونيًا الذي كان الاقرب للمدينة عنكم

مقصدي من ما تقدم هو ان اعلم جنابكم كما هو معلوم عندكم ايضًا على ان جميع معاشاتي ما قد وصلت اليّ الى الان بل بعضها باقية ومتأخرة كما يظهر ذلك من حسابنا مع امين صندوقكم حضرة الدكتور تامس ومن الوقايع السابقة التي جرت لكم مع الكنيسة والجامع بخصوص المكتبة المذكورة وادارتها بما ان جنابكم ما قد خابرتم بحق شان ذلك بناءً عليه ونظرًا لكثرة المصاريف التي تكلفت اليها بسبب ذهابي وذهاب عايلتي لحيث يوجد لزوم وضرورة واحتياج كلي لاستيلامها وقبضها ومن حيث ليس يمكنني الاصطبار بعد لذلك ارجو من همتكم النظر في ذلك وان تخبروني ممن اطالب هذه البقية وبذلك تجعلوني ممنونيتكم ولكم الفضل ودمتم

٢٠ تشرين الاول)

No. 31.

الى جناب المحب الاكرم المعلم يوسف عيسى المحترم ~~دام بقاه~~

ان المعلوم لحبكم بوصول ورقتكم اللطيفة المحررة في ٢٠ الجاري فقُرِيَت في مجلسنا وصار القرار على هذا الاسلوب -

١) انه في الجواب الاول الوارد من حضرة المرسلين الحكيم ثام ومستر دوي والمحرر في ٧ ايار ٨٣ كان جرى كلام مختص بجمعية المحبة وشامل الحال انه من ذلك التاريخ لا تكون مساعدة لهما في خصوص مشاهرة المدير - والمذكورين ما حسبوه لازم ان يعلنوا ذلك لحبكم في طريق آخر لان الجواب كان لجميع اصحاب الورقة التي كان هو جمعا بهما -

٢) فاذ ذاك ينبغي بان محبتكم تحسبون نفسكم غير راجع لحضرة المرسلين من ذاك الوقت بل راجع للذين استاجروكم الى حين دخولكم في وظيفة المدرس تحت ترتيبنا الجاري الآن .

٣) على هذا الموجب ينبغي ان تُطالب هذه البقية لمشاهرتكم المذكورة في ورقتكم من الذين قد ابقوها منكم وهم مديونين لكم بذلك و نؤمل انهم يشعرون بذلك ويكملون معكم هذا المطلوب لكي لا يكون لكم العذر من ذلك ودمتم -

من طرف
مجلس المرسلين
اندرس

ماردين في ٢٦ تشرين ٢/ ٨٣م

٩

الى جناب الحضرت الكرام المرسليه الامريكانه

بماردين

ثم لعله لفرصة بانه من حدث اليم لاسباب كانه قد قطعنا العلاقة من جنابكم ولعله ذلك قد وردلنا
لذكره من جنابكم بعض نظاراته وتزايدته الانفاقه معنا لدوله محاكم نقطة للوصول الى درجة
الاتحاد والحصول على الاساليب الموافقة لتقدم شغل الانجيل وبناء عليه قد باشرنا بجميعنا
معكم والحال كلما اجتمعت ما ثره الاموعيه فارغه وعدا ذلك كل ليوم لم نزل نشاهد
عدم المحبة من دساكركم الواردة يوميا من لبعضكم ومن بعضه خدامكم فلهذا ولنظرا لوجود تلك
الاسباب من اليوم ولعله لاعدتم لنستظره منة الله لنفقه معنا ولا اله يجتمع لعدم للتذكر
بمحادثة ما قطعنا مادامت الاحوال على ما هي عليه هذا ما لزم ولا خلافه ودمتم

٢٧ ت ٨١

GH

No. 33.

برسم حضرة اعضاء مجلس الملة الانجيلية المحترمين حفظهم الباري

موافقة البارح حضر عندنا مجلس جمعية المحبة وقدموا لنا امورين الذين لو صارا مقبولا عندنا على طرفكم انتم حينئذ تصدقون باننا مستعدين لاجل اظهار الرضى بالمصالحة واما قبولنا اياهما لا يكون علامة المصالحة من طرفكم. وهذين الشيئين فيهما ١/ ترك طلب حق التعليم من اولاد جماعة الذين يرغبون الدخول الى المدرسة المتوسطة ٢/ ادفاع غ.ت. سبع مية وخمسين غروش عن مشاهرة مدير المكتبة مدة ثلاثة اشهر. فعند تقديمهم هذين الامورين الينا والتفكر بهما صار الحكم على الهيئة الآتية ذكرها

١/ اننا للغاية حزينين على الحال الواقع مدة هذه الثمانية اشهر، واما مع ذلك ما نشعر بعلم ما معمول مننا الذي به قد اخطينا ضد الكنيسة او الملة.

٢/ انه نحسب باننا قد احتملنا تعديات ثقيلة من قبل المجلسين. وتاركين اشياء أخر نذكر فقط ١/ المكاتيب الموسولة الى القدس ٢/ المكاتيب الموسولة الى خاربوط وبيروت والاستانة وامريكا.

٣/ اننا سنكون غايتاً فرحانين ان نتلاقى مع هذا المجلس في عضويته فقط لاجل التوضيحات اللازمة وبنظر الى المصالحة. وبعد الوصول الى اساس متين لعمل المصالحة يكون الوقت مصيب لاجل التشمل باشياء مثل الامورين المذكورين انفا والجواب لها لانه ينبغي ان كذا اشياء وتكون مبدى المصالحة.

٤/ فاذا حضرتكم تتريدون انفكاك هذا الامر العسير الانحلال وتريدون الاجتماع لاجل ذلك نرجوا من حضرتكم بان تعينون المكان والوقت لذلك ونحن حاضرين للمراجعة. هذا ما لزم ودمتم سالمين

من طرف مجلس المرسلين

كاتبه اندروس

عن ماردين في ٣٠ اب ٩٠٨ م

A. N. Andrus.

Same sent also
to Mejlis of church—

No. 34.

ح

٨٠٠	الخواجه اندرس
٨٠٠	الدكتور نلسن
٨٠٠	الخواجه دوج
٨٠٠	الخواجه انثالي
٤٠٠	الخواجه كيدس
٤٠٠	الستات مس سيكس وبرات
٤٠٠٠	

بركم جناب حضرات الخواجات الكرام

تعلمون انه قطع العلاقة التي جرت بيننا وبينكم في اول ايار ٨٠ لكانت علامة استقلاليتنا منكم ككنيسة وملّت بدوره مداخلتكم ومشاركتكم في امورنا الكنائسيّة والملّتية وبناءً عليه في السنة الماضية قد دبّرنا امورنا ولاحظنا اشغال الجمهورية حسب استحساننا وامكاننا كما يجب لكل كنيسة انه تدبّر امورها الداخلية حسب كيفها وارادتها. وهكذا كمّلنا المطلوبات التي كانت علينا للراعي والمعلّمين. ومن حيث نحن مزمعين انه ندخل سنة ٨٢ فرأينا لازم نجتمع في ٢٦ الجاري لكي نتدبّر لاجل السنة المذكورة. وبعد المذاكرة انتهينا على القرار الآتي من جهة نسبتكم لنا. هي كنيسة غرباء وليس كمرسلين. بما حسبتم ايضًا اولادنا في مدرستكم كغرباء ووضعتم على كل ولد مقدارًا ما استنسبتموه سنويًا. فالذي شاء خاطره دفع المبلغ وارسل ابنه، وبالعكس. ومن حيث اوقاتًا قد اشرتم علينا بان نبيع الكراسي للذين يحضرون سماع الوعظ وهذا هو موافقه للحكمة والمدنية بانه الذي يبيع لابد من انه يعطي كما قال داود مز ٤٢: ٤. وهكذا لاجل حضوركم معنا في بيت صلاتنا وسماعكم وعظنا. قد استنسبنا بانه لكل عائلة منكم تدفع سنويًا لاجل سماع الوعظ ليد امين الصندوق الذي سنعينه هذه السنة المبلغ الذي مقابل اسمه كما هو مشروح اعلاه فهذا المبلغ يدفع تقاسيط اسبوعيًا او شهريًا كما ترون انتم مناسب. فنرغب الجواب سريعًا قبل دخول السنة حتى نكون على بصيرة، لكي مع جوابكم سنعرف هل تريدون تعيشون معنا كاخوة او لا لكي حينئذٍ نختم تدابيرنا التي سنكملها نظرًا للسنة الآتية

هذا ما لزم ودمتم في ٢٨ ك ١ س ٨١

راعي الكنيسة
حصبي

معلم الكنيسة
حنا

شماس الكنيسة
عبد حداوي

عضو مجلس الكنيسة

عضو مجلس الكنيسة

عضو مجلس الملة

عضو مجلس الملة

عضو مجلس الملة

عضو مجلس الملة

عضو مجلس الملة

G.H.

يوسف

No. 35

الى جناب الكرام اعضاء مجلس الكنيسة ومجلس الملّة البروتستانت المحترمين

انه ليكون معلومكم بان الورقة الصادرة منكم المؤرخة في ٢٠ الجاري وصلت لنا البارح وفهمنا مضمونها [illegible]

وجوابا لها نقول

١/ ان حضرة المرسلين دايما يرغبون في مساعدتكم في الامور الكنايسية والملّتية وعلى [illegible]

ان يعملوا شي الذي يضر استقلاليتكم او يعطي اشارة كاننا نريد ان نقصر حريتكم في [illegible]

والفرايض.

٢/ فنحن نلاحظ قولكم بانكم تقصدون ان تعاملوننا كغرباء وليس كمرسلين واما نحن [illegible]

في العمل المقدم في ورقتكم ما تعاملوننا كالغرباء؛ اذ انه الى الآن كل من ياتي الى جامعتكم [illegible]

يحضر في وعظكم يكون مقبول بالفرح ومع ذلك له الاباحة ان يعطي شي لاجل مساعدة [illegible]

او ان لا يعطي. وعملكم هذا كان يكون جيد لو كان يجري بالسوية على الجميع و[illegible]

من حيث هو معمول بنا نحن فقط على ما نسمع فهذا يثبت قولنا بانكم ما تعاملوننا [illegible]

حتى مثل الغرباء. ومع سوا ذلك ليس هذا العمل معمول من الكنيسة التي فقط يحق لها

تدبير امر مثل هذا واذ ذاك لنا طريق المقاومة اذا كنا نريد الانقراع.

٣/ انه يلزم باننا نحسب عملكم هذا فقط عمل طردنا ولذلك قد اخترنا في هذا المعنى و[illegible]

نقتنب الحضور الى بيت الصلوة الى ان يكون تغيير التدبير على طريق الذي يسمح بوجودنا [illegible]

ومع ذلك ما نقصد ان نعمل شي في طريق الضد من تلقاء انفسنا ولكن سنراعي الحال و[illegible]

نكتسب [illegible]. هذا ما لزم ودمتم سالمين.

من طرف مجلس

المرسلين كاتبه

اندرس

A. M. Andrus.

في ماردين في ٢١ [illegible]

No. 36

MARDIN 1880 PROTESTANT COMMUNITY

مجلس كنيسة البروتستانت الانجيلية بماردين ١٨٨١

برسم جناب حضرات اعضا مجلس الامريكانيين بماردين المحترمين

اليوم وصل الينا تذكرتكم بتاريخ ٢٠ الجاري وبعد قراءتها رأينا بان ما فيها واحد. والقصد بها تنفصلوا عن بعضنا لانفاذ مقاصدكم. والحال يبين بانكم ماتعرفون النسبة بيننا بعد لانها نسبة اتحاد اخوي غير منفصل. حيث لا يمكنكم ان تنفصلوا كما اجتهدتم على ذلك في ان بعد فلم تتمكنوا من الحصول عليه لان قصدنا وعملنا هو واحد بهذا الخصوص الا فيما يختص بالحقوق الكنائسية والسياسية فهذا يختص بكل فئة على حدة حسب وظيفتها الخ. فاذاً لا تجتهدوا لاجل انفصالنا لان جهدكم تذهب سدى

اما جواباً لما تذكرونه في تذكرتكم عما قدمه لكم مجلس جمعية المحبة برفع القانونين الموضوعين على الكنيسة والملة. ليس هو متقدم الا من قبل انفسهم اذا قد طلبوا ذلك منكم فهو اجرا لوظيفتهم التي عنوانها المحبة. ثم تقولون بانكم صبرتم هذه مدة عشرة اشهر نظراً لما حدث ومع ذلك ما قد شعرتم باخطائكم بشي ضد الكنيسة والملة. فنقول بانه عدم اشعاركم ما يبرركم كما قال الرسول ١كو ٤:٤ فاذاً ادعاكم هذا بعدم اشعاركم ما يبرركم لانه عند المحاكمة يظهر كل شي للبيان

كذلك تدعون بتعدينا الثقيل عليكم. فهذا ايضاً مردود حيث نحن لم نزل على الدوام ندعي بتعديكم علينا وقد طلبنا المحاكمة معكم فابيتم عن ذلك كما يظهر من تذاكركم الرسمية وحاولتم بطرق متعددة للفرار منها. فنحن حاضرين لنرفع دعوانا اذا امكن حتى الى قيصر كما قال بولس

ايضاً تدعون من جهة ارسال المكاتيب للقرى والمدن اذ بعد قليل سيعقبها غيرها ايضاً نظراً للمعاملة الخ. من جهة هذا ايضاً نقول بانه ما نظن باننا قد كتبنا فيها شي الذي لسنا مستعدين لاثباته. اما من جهة انسياقنا لذلك ليس هو الا عملكم وتعديكم علينا بطرق مختلفة كما سيبين ذلك في وقته

قلتم ايضاً اذا تسترجعت افكاركم هذا الامر المعس الاغلال الخ. فنقول بانه لو لم نرد ذلك لما كنا قد اصطبرنا هذه مدة عشرة الاشهر حيث كان في افكارنا اشيا كثيرة ان نفعلها من طرفكم ولكنا امتنعنا عن ذلك وايضاً لما كنا قد اجتمعنا معكم ولا كان يأثر فينا طلب والتماس اخوتنا اعضاء مجلس جمعية المحبة حتى نتوقف وقتياً عن اجرا بعض تدابيرنا من جهتكم والنتيجة.

لئلا يصير تصديع لسركم من طول تذاكرنا او تحاريرنا نكتفي بشيئين فقط ١ لزوم الجواب سريعاً لتذكرتنا المتقدمة لكم في ٢٨ الجاري حتى نكون على بصيرة ٢ نعرفكم بانه ما يمكننا الاتفاق معكم ان لم ترجعوا عن اعمالكم القاسية وترفعون قوانينكم الغير الموافقة (قال الرسول كل الاشيا تحل لي لكن كل الاشيا ما توافق وايضاً لا يطلب الانسان ما لنفسه بل ما هو للآخرين) التي هي ضد الاخوية والانسانية. وثانياً اذا ما امكن اصلاحكم مما انتم عليه فما يبقى لنا نقول الا هذا فان عملتم فلكم والا فعليكم هذا ما لزم الآن تقديمه والله يرشدنا واياكم للصواب ودمتم في ٣٠ ك ٢ س ٨١

من طرف مجلس كنيسة
الانجيلية بماردين

من طرف مجلس ملة بروتستان
بماردين

Special Pa

NEAR
SU

4:9

l Papers & Reports: Mardin (2)

NEAR EAST MISSION
SUPPL.PAPERS
1845-1933

AMERICAN CONSULAR SERVICE.

No. 363

Mamouret-ul-Aziz(Harput), Turkey.
December 17, 1910.

Rev. A.N.Andrus,
American Mission,
Mardin, Turkey.

Dear Mr. Andrus:

Your letter of Dec.5 just received. I am sorry I can give you no further information about the foreign schools of this country in regard to the privilage of exemption from military service for the students, but the Embassy now has the whole question in hand and with the French Embassy are doing their best to have these schools put on the same footing as Turkish Schools. But I have not much hopes for a successful termination of the matter.

I am herewith enclosing duplicate certificates for Mrs. Dewey to sign, she must sign both at the places indicated by a cross and return them in the enclosed addressed envelope.

I do not care to have naturalized American citizens sign these certificates as the Turkish Government does not recognize such persons as being American citizens so it is a waste of time and material in securing their certificates. However, if they will go to any other country they will be registered and protected as American citizens, but in this country this is impossible.

May I request that if the members of your station have not signed and sent their certificates by the time this reaches you, that you will ask them to forward them at once as I must have them by the first of the New Year.

Wishing you and Mrs. Andrus a pleasant Christmas time and a prosperous New Year,

I am,

Yours very truly,

W.W.Masterson

Consul.

Enclosures:
Above stated.

A Program -

1 - Assemble a Conference for the adjustment of all differences between the parties, + for the Revision of the Constitution of the Community.

2 - Personnel - The Conference to be composed of.

a - Mr. Andrus as missionary representative;

b - Three persons chosen by the party denominated "Westerners", as their representatives; the three not to include the pastor nor Khowaja Yusuf Koragolla, who are reserved for consultation by the Conference when required:

c - Three persons chosen by the party denominated "Easterners", as their representatives; the three not to include Said Effendi + Ibrahim Shoulthor who ~~is~~ are reserved for consultation by the Conference when required.

d - Two other delegates to be named by Mr. Andrus + to be approved by the remaining delegates; these to be considered delegates at large + his advisors.

e - These nine representatives to have plenary power, + their conclusions to be final, save in the Revision of the Constitution, which shall be subject to Ratification by ballot by those whose title to vote shall have been determined by the Conference.

3 - So soon as the proposition for a Conference shall have been accepted by the two parties, + the representatives chosen, a Truce shall be declared; which shall be observed until the Ratification of the new ~~Revised~~ Constitution -

4 - With the declaration of a Truce there shall also be a

withdrawal of all complaints in the governments, & a dropping of all the past.

5 – At the same time the Chapel shall be reopened.

6 – With the opening of the Chapel there shall be a return to the normal condition of One Congregation.

7 – Accordingly the customary order of services shall be resumed, but with the following arrangements, subject to the approval of the ~~majority of the~~ church:–

b – & – The pulpit to be temporarily in charge of Mr. Andrews;

c – & – The Sabbath School to be retained in the charge of Dr. Thom, as usual;

d – & – The week-day services to be in the charge of Mr. Emrich;

a – & – ~~The pastor to have a month's vacation with the continuance of his salary~~.

THE SOCIETY OF ALUMNI
OF WILLIAMS COLLEGE

Williamstown, Mass.,
March 15, 1911.

Dear Sir :

In accordance with Article 6, of the Constitution of the Society of Alumni of Williams College, you will find enclosed the following: ballot containing the names of five gentlemen proposed as candidates by the Committee on Alumni Trustees at the last annual meeting ; a blank form to be filled out by you, giving the names of five alumni whom you may think fit and proper candidates for Alumni Trustee. The names of those gentlemen who have been suggested by twenty-five or more alumni are presented to the Committee on Alumni Trustees for their guidance in selecting candidates for the following year.

Please be sure to place your name, class, and address in the space provided on the ballot. This is important as the addresses given are used as a check in preparing the Alumni Catalogue. The five candidates for Alumni Trustee, 1911-16, nominated at the last annual meeting, for one of whom you are asked to cast your ballot, are as follows :

Professor Bliss Perry, LL.D. — Class of 1881.
5 Clement Circle, Cambridge, Mass.
Professor of English Literature at Harvard University.
Hyde Lecturer in France 1909-10.
Alumni Trustee of Williams College 1906-11.

Loran L. Lewis, Jr., LL.B., — Class of 1887.
23-25 Erie County Savings Bank Bldg., Buffalo, N. Y.
President of University Club of Buffalo.
Professor of Law at Buffalo Law School.
Trustee of Children's Hospital.
Trustee of Buffalo Orphan Asylum.

Professor Charles T. Terry, LL.B. — Class of 1889.
100 Broadway, N. Y. City.
Professor of Law, Columbia University.
Vice-President of Graduates Club.

John S. Sheppard, Jr. — Class of 1891.
256 West 57th St., N. Y. City.
LL. B. Harvard Law School.
Member of the firm of Rumsey, Sheppard & Ingalls.

Romney Spring. — Class of 1894.
1134-1138 Tremont Bldg., Boston, Mass.
LL. B. Harvard Law School.
Member of firm of Matthews, Thompson & Spring.

The next annual meeting of the Society of Alumni will be held on Tuesday, June 20, 1911, at 10 o'clock in the forenoon.

Yours very truly,
WM. C. HART,
Secretary of the Society of Alumni of Williams College.

Special Pape

NEA
S

4:10

Papers & Reports: Mardin (3)

NEAR EAST MISSION
SUPPL.PAPERS
1845-1933

Pages From a
Leather-bound Notebook
found among old papers
in Mardin in 1954.

H.B. Swift

Mardin, April 3, 1893.

Shemas Konya has been telling me his story.

He is a native of Basabreena, whose inhabitants are among the most bigoted & fanatical Jacobites in our field. The village is now mostly in ruins, comprising about 100 houses. It is regarded as very holy; the people say it came down from heaven & in support of the claim point with pride to no less than twenty five (some say forty) churches & ~~convents~~ monasteries in & about the village, most of them neglected & in ruins.

Some years ago he felt burdened with sin & longed to enter the monastic life, supposing he might thus atone for his sins & make sure of salvation. Being already a married man, this was not possible, but on the death of his wife he left his two girls in his brother's care & was received into Dere Marogee, between Nisibin & Midyat. Here he expected to serve a probation of seven years according to the rule of the church before being admitted to the estate of a monk. He was assigned to service in the kitchen. When the famine, (1880), came on, his brother sent him word that the people of the village were scattering in search of a livelihood, & he had better come & look after his children. So he left the ~~con~~ monastery for a year or more.

When the famine was over, the monks of Marogee sent for him to come back to them, & though he had seen much in their lives that he could not square with his own ideas of right & godliness, yet as this was the only way he knew by which he might hope for salvation, he went back. While here he heard the monks talk of one Yassie, a Prot. who had come to Yerimeri & was leading the people astray with the pernicious doctrines of that sect & threats were made against his life. Finally some of them went after him, & as Koreya heard the story from them afterwards, not finding him at home they made a raid on his house. A child was in a hammock cradle, - one of them ~~fo~~ suggested it were better to kill it & rid the world of the corrupt seed, & drawing his knife cut the rope & the child was thrown out upon the floor. The mother sprang to the rescue & they assaulted her, but before serious harm was done, Moslem neighbors hearing the uproar came to the rescue & drove the monks off. This seemed to Goreya a very strange proceedings for the servants of Christ. He made some inquiries as to who these dreadful Protes were that caused the saints (!) to such violence. All he could learn was that they had no fasts, feasts, no prayers to saints or the virgin, - in short nothing except they obeyed the Bible & kept the Sabbath. It seemed to him in his ignorant simplicity that if they obeyed the Bible & kept the Sabbath they could not be altogether bad, surely in these two particulars they were better than the monks. But he could learn nothing more about them then. In the talk, however, mention was made of one 'Amso of Azakh whom he had known in connection with Boulos, Yakob Sawa, & Hanna Eleya, - it was said he had been led astray & become one of these wicked Protes. Hearing this, he was very anxious to see 'Amso & learn from him more definitely about the matter.

Perhaps it was near this time that the monk in charge of the monastery came to him one day as he was at work in the kitchen & telling him that the bishop of Nisibin was to be in one of the near villages in a few days, proposed to him to go with him & be formally inducted into the estate of a monk. Konya demurred that he was not yet fit for it, as he had as yet been with only about three years in all while the writings of the fathers prescribed a probation of six or seven years to one wishing to become a monk.

his superior urged the matter & finally becoming angry at K's obstinacy, the latter reluctantly assented. On going to the village & meeting the bishop, however, he made a condition of his own ordination that a dear friend of his, a young man not yet out of his teens, should be made a monk at the same time! The bishop objected; he would be very glad to ordain K. as he was of mature age, but this young fellow, - who could say what notions he might take, - he might even get tired of the monkish life & leave it, thereby ~~bringing~~ causing great scandal! As K. was firm, he seemed about to yield the point & dismissed him till next day when the ceremony was to take place - After sleeping over it, however, he refused to accept the younger candidate, & K. standing to his condition was not ordained & to this day remains only a deacon.

After a time the monks of Mar Barsoma near Basabreena sent to him to come & live there, & as it was close by his native village he was glad to do so - Here he spent some time - He wanted a copy of the Psalms. None to be had. Came to Deire Zafaran, but none to be had there, - so he came to the Arbåeen, where they told him the Khawajat had such things. Coming to the mission premises, he went first to the school - Met

'Esa son of Murkdasy Elose at the gate, of whom he inquired for Boulos. Just at that moment B. came along, & finding what he wanted told him there was no opportunity there for talk but made an appointment with him for the evening. In the evening Boulos, Yakob Sawa, & Hanna Eleya met him, & they spent a good part of the night in talking about the beliefs of the Protestants. It was inexplicable to him that they should reject the intercession of the Saints & deny that there was saving grace in the Eucharist! Asking again for Psalms, they told him there were none, but took him to Mr. Gates who gave him a Goro Goro testament. He felt ashamed to take, as he had no money with which to pay for it, but Mr. G. told him all the pay he wanted was that he should study it faithfully & this he promised to do.

Once in Midyat he saw 'Amso & had a long talk with him, & after that 'Amso came once to Mar Barsomo to see him. By this time he had received sufficient light so that he could no longer pray to the cross in his cell, & he turned the arms together. People coming from the village saw it & asked what it meant. He did not know what to answer them! About this time Mr. Andrus passed by one day & inquired for him. He happened not to be there, but Mr. A. left a message & a book for him.

He took to going about in the village & reading to the people from the testament.

The priests hearing of it rebuked him, saying, "this is not the way of the Syrians, this is regular Protestant work. If you do not stop it, we will not suffer you to stay in the dere." The people, however, had become interested in what he read to them & took his part. But the priests took his books away from him, & finally tried to kill him. Yet he stuck to the dere, unwilling to leave it for he believed he was serving God better there than he could anywhere else.

He seems to have gotten a testament again for one feast day he was reading to the people of the village. The teaching of Scripture seemed so plain they spoke up saying, "Why do the priests say then that there is salvation after death?" The matter was reported to the priests & they summoned him. He had not gone to the church on coming to the village that day, which was in their eyes a great offence, so they asked him why he did not come. He was silent, knowing if he told the truth it would only enrage them. "Why do you take the testament around with you & read to the people? This is not your business, but pertains to the priests & the bishops"! Now the villagers gathered about them, much disturbed to find that he was under the displeasure of the priests. "We expected you to become a priest & say masses for our dead. Now you are becoming a Prote." The priests said, "If you are a Prote, do not stay here to eat your bread in treachery to your father," i.e. having become a renegade to your father's faith. His cousin loaded his gun to shoot him; the priest said, "God bless your gun." Going to his brother's house, he was followed there & the priests threatened his brother, "If you give him shelter we will kill you & him too." Finally two of his friends took him, one on each side, to get him safely out of the village, his brother warning him not to come to his house again lest he should be killed. The young men took up stones to kill him. At the edge of the village they so far prevailed upon him by threats & entreaties that he consented to confess to the priest & go back. So he went to the priest's house, who commanded him to curse the Protestants & the Papists, & then go back to the deir & keep still. But on his way back he thought of Peter's denial of his Lord, & his conscience smote him sorely. These Protestants have done me no evil, only good; why should I curse them?

After a while he got to reading again to the villagers. A letter came to him from some of the brethren in Midyat, urging him to be firm & not fear those that kill the body. The letter was brought by an ignorant villager who gave it to the priest. He opened it, read it, & sent for Koreyal, but after warning him al-towards him to go back to the sere.

Last Dec. I proposed to Koreya to take a few Scriptures & go out to the villages, stopping some days wherever people would give him a hearing, read to them from the Bible, & endeavor to draw their thoughts to God's truth. He was glad to do it, & for over 3 mos. now has been working in that way.

Of course it was to be expected that he should meet with opposition & persecution. Only a few days ago he came to Deir Marogue in company with a caravan which was going to spend the night there. He was kindly received, & a blind man, one of the hangers on about the Deir, who a year before had seized & beaten him begged his pardon for having treated him so. Some effort was made to persuade him to come back to the Deir. He replied 'I shall be glad to come back, if you will convince me from the Bible.' A monk from Midyat who happened to be spending the night there also, after some talk with him, started off for Mar Yohanna, another monastery half an hour away, & after a time came back with a monk Baho by name, a coarse, rough fellow of whom all who know him stand in fear, though by his ascetic life, going about barefooted, wearing nails & scraps of iron next his skin, eating the poorest fare, he has gained a great reputation for holiness. After a rough greeting, Baho told Koreya he had been long anxious to see him, — a remark which K. knew boded him no good! Taking K. one side

Baho craftily drew out from him a denial of the divine mission of Mohammed as the apostle of God, the purpose of which became evident later on. It was now evening, & the monks were gathered together with K. Efforts were redoubled to persuade or intimidate him to come back to the Deir. He knew his danger, but answered them calmly, meeting their arguments with quotations from Scripture, & also showing from the Jacobite fathers how widely the church was departed not only from the evangelical rule but also from the early practice of the church. "Come back", said they, " & we will share with you whatever penance the bishop puts upon you. Such an one will take a month, - that one two mos.-, &c. "so that your soul may be saved". K. answered quietly that he had no need of their aid, for he trusted in a mightier one, even Him who said "Come unto me, all ye that labor & are heavy laden, & I will give you rest." As the company was getting quite heated, K. offered to leave at once if they were unwilling to give hospitality to such a heretic! As it would be considered a great disgrace to allow a guest to go away so in the night, they protested against his going, & finally at a late hour he was allowed to lie down to rest.

In the night he was awakened by some one at his person, & came to full consciousness just in time to see some one running off among the animals stabled in the deir. Feeling around he found that his outer garment had been cut through with a knife & the few piasters he had with him in an inner pocket taken away. He lay quiet until the thief came out from his hiding into the dim light of the open fire, when he recognized him as one of the

In the morning there was more talk & angry discussion. Baho threatened him that if he would not come back to the dere he would denounce him to the nearest officer of the government as a blasphemer of the prophet! At last the head of the deir, apparently instigated by this Baho, roughly ordered him to get up & go with him, & taking him out to a great cave & uncovering the mouth of a cistern hewn out of the solid rock, he called for a rope, & in spite of the remonstrances of bystanders let Korya down into the mud & water in the bottom of the cistern, then after dousing him with cold water, drenching him to the skin, he left him saying, "Let God deliver you, if He will". Korya saw himself now in an evil case, but he groped about in the dark till he found some large stones at one side on which he could get above the water in the cistern. He was wet, cold, & hungry, but as those who were imprisoned in Philippi, he cheered himself with song & prayer, desiring especially that God would touch the hearts of those who were treating him so harshly & bring them to a knowledge of the truth in Christ. Towards evening the head of the dere came & took him out, & drew him away from the dere minus cloak, shoes, books, & cap, warning him not to come there again on peril of his life. The money had been given back to him.

Koreya made his way to Nisibin, to the bishop there, & made complaint of the robbery. The bishop was not at all kindly disposed towards him, but fearing to have such a report go out about the deir, gave him a letter ordering that whatever had been taken from him should be restored. With the letter he hastened back to the dere, where he was at once surrounded by the monks & dependents who begged forgiveness for their ill-usage of him. The head of the deir was especially delighted to find he had made no mention of his own ill-treatment of him & thanked him. His cloak & shoes were restored, but the books were gone.

When K. first came in to see me he said that his wings had been clipped so he could no longer fly. Supposing he referred to this persecution, when he finished his story I said, 'So, then you have had enough of this business & are ready to give it up now'!' He protested, & explained he meant that his books had been taken away, & without them he was as a bird with clipped wings. I assured him we were able to supply him with fresh wings, & so with a new bundle of books he has gone out again, ready to suffer abuse & beating in the service of the Gospel –

Special Pap

NE
S

4:11

Papers & Reports: Mardin (4)

NEAR EAST MISSION
SUPPL. PAPERS
1845-1933

الي ماردين

3^{35}	10.5
6^{75}	29 $\frac{1}{4}$
1.0 10	39 .75

From Mardin to Kulleth Oct 12 1859.

Leave Mardin. 8^{55}

Top of high land 11^{35} Castle S 67 W. Fork S 56 E.

From fork Tekhoom 1h to right Reshinel S 53 E at 10^{20} Stop 5

Ruin S 29 W Course N 74 E

From fork Kobalah 1h to left among ruts. Stop 15

Sta 12^{05} Course N 56 E stop 5

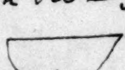
Sta 1^{20} Castle S 65 W Ruin S^{5}58 W. Cours N 85 E (??)
stop 10.

Masertz 1^{55} Snow Mt. N 88 E. Sugar loaf N 47 E

Leave Mâsertz 6. N 28 E

Sta 6^{25} Sugar loaf N 85 E or 85°. vill N 15 E 2 h
vil. N 3 E 1½ h Castle S 63 W. stop 20. m
at 8 o'c leave wady wh turns off to the right
have passed 2 on the left.

Rajdea 8^{45}

Sta 9. Snow Mt E. N 82 E ½ h vil — N 72 E sugar loaf
Course N 26 E but  End of range N 24 W
N 70 W (?) what, castle? stop 18 m

Sta 10. Sugar loaf N 81 E End of range N 23 E ~~S 71 W~~
Vil & castle S 71. W Course N 8 E stop 5.

Sta 10^{10} Course N 12 E.

Kulleth 10^{50}

Kulletti Sta a on Mt

Castle. S ^{36}37 & 38 W. Manāgel 80 m. S 28 W.
Ruin S 24 E Rajdea S 4 E. Mukhâshanee S 22½ E
Kherbet Gergens S 36 E. Zozan N 32 E Botman N 10 E
Sharp Snow N 25 W. Ligris N 33 W

N 81 W   Sta b. on Mt. distance 1050 paces

Castle S ^{35}36 & 37 W. Maserte 120 (100 m 20 ft) S 6 W
Rajdea 120 m. S. 9. E. Kulletti S 30 E Mukhâshanee
60 m. S 28 E. Ruin S 22 W Kherbet S 38 E Irbel
40 m S 36 E Flat mt. S 69 & 70 W. Zozan N 33 E +
Botman N 12 E Sharp Snow? N. Ligris N 31 W

Sta c on Mt.

Castles 39½ 40½ W. Ruin S 27 W Mukhashanee S 13 E
$\overset{\text{Bald}}{\text{Broad}}$ Mt. S 85 E "a" N 65 W. "b" N 70 W. Sōw castle
S 70 W. 220 m. Broken Mt S 88 W. Flat Mt. S 70 & 71¼ W
Manāgel 42 W

N 31½ E 530 (feet?)

N 38½ E 350 feet

Zozan N 31 E Sharp Snow N Botman N 6 E
Ligris N 34 W. Sō Castle S 75 W

+ probably wrong

Sta above Kekia's house

House S 87 & 89 W. Sugar loaf (?) N 80 E.
Broken Mt & valley course N 83½ W. "c" N 28 E
"a" N 17½ W — "b" N 33 W. Bald Mt N 89 E.

House N 60 W 108' 10"

"b" N 24 W	"b"	N 25 W		
"a" N 5½ W	"a"	N 7 W	Eleva^n 10°
"c" N 40 E.	"c"	N 38 E	

Street S 87 E 425' Eleva 14°?

"b" N 26½ W	"b"	N 29 W
"c" N 43 E	"c"	N 40 E

Sta "b" 2 Kulleth W. Mt.

W. Tuin N 30⅓ W. 31½ (?)
E — 38. Snow below 27½
N 3¾ W S.S. in r E. belly of right half of long snow
Belly of W. half, high point N ½ W
E. end N 5½ W.
Zozan N 32¾ E. ~~(? 33)~~
K.D. N 78½ W ~~81½ W~~
Pyramid of great E. snow N 76 E 1st W. pt
Castle E end S 35¼ W. W. end 36¼

Flat Mt S 71¼ W. W. end 70
So Castle S 63 W
Kulleth S. 33 E ?
Rajdeen S. 2 E
Above Kek's house 36½
Ruin S 22 W. tell S 21½ W
"c" S 79¾ E (? 69¾)
River N 31 W. N 12 E junction
D.M (?) N 89 W.
Argana N 49 W.
Diarbekr N 63 or 66 W

From Kulleth to Diarbekir Friday Oct 21. 1859.

Start 6^{5} Ahmide 250 m. 7^{15} cross stream Ftg mt 7^{45}

Sta 8^{05} So Castle S 10 E Ahmide S 26 E Walnut min S 34 E
"b" S 60 E course N 11½ W to 8^{28} stop 8

Sta 8^{30} back course S 22½ E So S 10 E Ahmide S 24 E
Managel (??) S 27 E. "b" S 58 E Zozan N 37 E
Sharp snow N 7 E stop 20 m

Sta 9^{55} Sharp snow N 4½ E Zozan N 84 E stop 5

Dareesh 10^{45} 40 mos. from 9^{55} & on sufficiently level.

Sta 10^{55} Zozan N 41 E Sharp Snow N 7 E Mugara 30 m
½ hour S 53 W Dareesh S 71 E. ~~Zozan~~ stop 10 m
at 10^{35} road from Mugara (?) 11^{35}

11^{40} Sta Zozan N 43 E. Sharp snow N 9 E Mugara S 51 & 54 E
Shulee 80 mos 1 hour S 83 W rode fast stop 8 m

12^{20} Kerdulae 130 mos. stop 5 m rode not quite so fast

Sta 12^{45} Zozan 45 E sharp snow N 11 E Double Mt N 25 W
Reject ~~this~~ as N dont agree
Kerdulae S 43 E stop 15
Hills about 3½ hours to left.

Sta 2^{20} Zozan N 49 E Sharp S. N 14 E Twin+ N 24 W
Booarsee 20 mos N 55 W. Back course S 60 E
forward N 71 W stop 10

Sta 2^{45} Booarsee one mile to right

Sta 3^{10} S. S. N 16 E Twin N 22 W stop 5 Hajee N 10 E
large 3 hours: large vil. S 36 E 4 hours

+ twin i.e. Double mt

Kulleth to Diarbekr

~~Sta~~ 3^{35} Akhtapa

(5.1)

Sta 3^{50} Zozan(?) N 53 E S. S. N 18 E Twins N 20 W
Kara Dagh W. Akhtapa S 58 E Sta 3^{10} S 69 E
Kaws & mee (& gorge) S 45 E 2½ hours stop 8

4^{15} Sta vil 15 Khaws mos S 40 E vill 2 hour Kerkh ?? 30. mos N 12 E
S. S. N 19 E Twins N 19 W Kara Dagh S 88 W
Gorge S 45 ~~W~~ E. Stop 5

(3)

4^{55} Sta S. S. N 20½ E Twins N 18 W K. D. S 86½ W
Gorge S 48 ~~E~~ W. Back S 60 E. vil 1hr N 37 E Bekk seen
Kirāsha N 45 W. Stop 5.

5^{10} creek

5^{13} Kirāsha

Saturday Oct 22.

Start 3^{15}

4^{30} Tigris a little to right

5^{35} Shukerlee

6 Ford the Tigris

Sta 7. S.S. N 32½ E Twins N 9 W Gorge S 49 E
K. D. S 66 W. DiarB N 39 W. River S 22 E
Shekhedee 150 Mos S 39 E (?) stop 10

8 Gate

8^{10} House

DiarBr to Mardin Nov. 14. 1859

3 hours o D. City N 35 W.
Bridge (3/4 h ?) N 54 W.

3 h & 20 m City N 35 W. Dome (?) S 53 W.
Mound (?) N. 7. W.

Pōnăk (ruin) hill N 77 E Shukh-eruke is near

5. h Poonakh (1/4 h one mile) N 32 W.
Mound (?) N 17 W
Dome (?) S 58 W ~~W~~
Bridge Bluff N 42 W or 4½

8 1/6 Khanikee 3 hours rode very fast 5 ~~7~~ at least

Mardin from pass S 43 E.

Mardin to Kullett &c &c Tuesday Nov 22. 1859

start at 7^{40} average 4 miles per hour.

9^{10} Top of Mt at head of Wady. E. end of Castle S 30¼ W.
Kullett "c" N 36½ E "b" or "a" 35. stop 8 m

11^{10} Average 4½ per hour. Roads to K and Sô fork here
Stop 20 m. for Yacob to come up.

11^{50} Bŭkaitee six houses. Elfân N 78 W. 50 (M) 1½ miles

12^{45} 3½ h per mile since last sta - but road very winding
E. end Castle S 31¾ W. Kara Dagh N 73 W. & 76½ W
Kullett "b" N 43½ E Sugar loaf N 78 E Stop 10 m

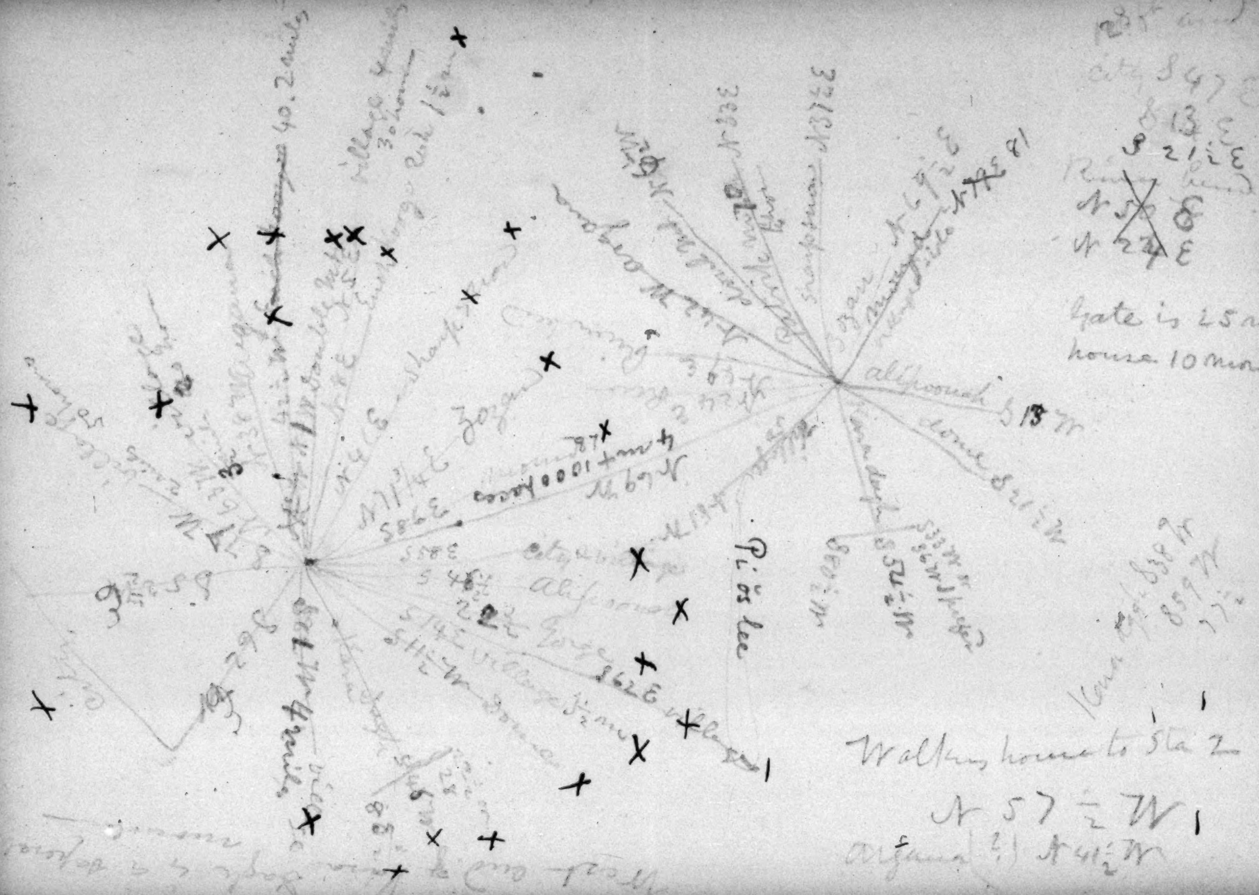
Reached Sô 1^{55}. left 2^{30}

2^{50} 4 miles per h. Sô Castle S 47½ W. Atninda N 33 W
one mile Kullett N 80 E. stop 5 m.

Reach 3^{00} four miles per hour.
To Sô 20 miles in straight line Not over 19.
Kullett 22 m. from Mardin

House to gate 9m Kara Dagh S 58 W
Walking Horse S 86 W Cutterbuck N 27 E
double nut N 9 W Kaya-bi-köy S 3½ W
Saadi S $54\frac{1}{2}$ $^{46\frac{1}{2}?}$ E mound N E 54½ –
a mound perhaps (?) Shakerlea S 26 E Sta 7 S 23½ E
butterbud ¼ horn, one mile & a little
mound 1 hours to top 4 min. fast walk Tel Āvle $\frac{m}{50}$
Shat El Kadhi 40 half & half dist ½ mile N 55 W ×
Rijlât 10 X^{n} 1¾ miles S 5 3½ W ×
Kara Bash 50 X^{n} 2 m S 10 E × Dome S 31½ W ×
Kara Dagh true. S. W. 42½, 59, 80¼ false 42 & 87. ×
Gorge S 9 E × Zozanli N 67 E ×
Der Akhle. 5 h X^{n} S 56 E 1 mile ×
Shukh sa ta pa S. 0 W × S the Shakerlee above
Shaker lee S 15 E × Argana N 49 W ×
My Gorge S 40 E ×
Sharp snow N 54 E or 51 or 34° this of Base line ×
White Nut N 4 E × it is the East of 3 doubles – E point ×
musselman aghee N 84 W the most westn or upper slope & river ×
Gawoor aghee 30 h X^{n} N 73 W " " " " ×
N. W. corner of city S 63 W S. E corner S 54 W ×
Hinee Gorge N 23 E { here begins a range to this side the other wh. ends & back of which are
Hinee (?) N 22 E × + 3 trees
From Cutterbuck to 2 villages N 38 W.

From Sta 1. E tree N 2½ E W tree N 6½ W.
Patrick 3½ m S end of Kara Dagh 39½ & 38 N End 80½
My gorge S 48 E × Hinee Gorge N 29 E (?)
Saadi S 47 E


40. 2 miles
village 30 houses
N 17 E
Zozan
3885
city village
S 46½ E
Alifooma
S 14½ E village ½ m
S 42½ W Dome
S 62 E village
S 62 W
N 62 M
5 miles
N 42 M Ougam
N 33 E
N 37½ E sharpness
N 67½ E
N 77 E 81
alifoonah S 13 W
dome S 21½ W
S 54½ W
S 33 W
S 38 W
S 59 W
Kuru
Pi os lee
N 69 W
4 m + 1000 feet
48

city S 47 E

S 13 E

S 21½ E

~~N 58 E~~

N 27 E

Gate is 25 m
house 10 more

Walkers house to Sta 2

N 57½ W

Alfama (?) N 41½ W

Kullett to Diarb. Wed. Nov 30. 1859

Foot of Mt. 6^{30}

7^{10} Top of Mt. Zozan N 37 E. S.S. N 7 E W.T. N 29 W.

Vill. (Dareesh ?) 80 (M) ~~5h~~ 4m N 38 W.

Great West Snow N 56¼ W.

Dareesh 9.

Kum-da-zeeb. 9^{25}

③

9^{42} Zozan N. 43. E. S.S. N 12 E. Kum-da-zeeb. S 51. E.

Chulee S 83 W. ~~5m~~ 3½ 80 (M) Dareesh (?) S 80 E Stop 10 m

Girzeh ½ m. S 50 W. 6 (M) W.T. N 26¾ W K.D. N 84 W

Ker-du-lac. 10^{30} 180 (M)

10^{50} Ker^c S. 46 E. Zozan N 46 E. W.T. N 25½ ~~E~~ W. K.D. N 86 W

On course N 79 W Stop 5

Village 2½ m 30 (M) at 12^{10} in line S. S.

Boarsee 12^{15} ¾ mile

(4.1)

12^{35} Zozan N 51¼ E S. S. N 20 E . K. D. N 89 W

large vill 6 m Hajee (?) N ~~9½~~ 10 E . This 3^{10} of Oct 21. (?) q.v. Then W.T. N 22 W.

Stop 5

Akh-ta-pa. 1 80 (M)

1^{15} Khaws 10 (M) Akh tap^a S 59 E Zozan N 53¼ E S.S. 22¼

W.T. N 20 W. Argana N 45 W K.D. Ns 89½ W.

Kharab-Koort (?) S 69. W 2½ m 40 (M)

Tel Arab (?) 2½ m S 56 W 20 (M)

Mayran (?) 2 m S. 19 W. 20 (")

Vill. 3½ m S 48 E Stop 10

2. Zozan N 55 E. W. T. N 18¾ W. Vill 20 (M)

S. 3 W. 2¾ m. Vill. 30 (M) 2½ m N 12 E. Betteseen

All-toon-a-khee. $1\frac{1}{2}$ m. S.W. 40 (M.) at 3.
Shukh-van-tā-pa. 3^{20} is 1 m. in line of S.S.

Note. From Kinashe vill 2 m S.W. 25 (M) in wady

(3½)

4^{5}. Tell-Pōr-nak. Zozan N 60 E S.S N 31 E
W.T. N $13\frac{1}{2}$ W. K.D. S 80 W
$18\frac{1}{2}$ (?)
Hutchelee N 54 W. 2 miles. 70 (M)
Vil. on N. bank N 41 E. $2\frac{1}{2}$ "
" " S " N 62 E 2 miles
general course of this bluff N 84 E. Stop 15.

Hutchelee 5.

Kulleth to Kolaât Bzyr Sheea. Nov 29. 1859

8^{40} start
9^{20} (3) Kulleth S. 39 E. Stop 10.
10^{40} (4) Deir-Sech. S.S N 4 W. W.T. N $31\frac{1}{2}$ W
K.D. N 82 W. Stop 10 2 houses. Ruin vil.
11^{35} Kullaat. (3¾) 40 (M) W.T. N $31\frac{1}{2}$ W. Snow. 28¼
Argana (??) N 51 W Almuide (perhaps) S 33 W.
About 3 miles in circuit strong position

Stop 45
2^{10} Almuide (3½ or 3¾)
3^{15} (4) Kulleth

Diarbekr to Sert — Mond^y Dec 5 '59

8^{15} Gate 8^{23} River 8^{50} Läädi 9^{5}
Kaba Sâkûl N60E & 9^{15} 1 mile (25 b) — Stop 10
10^{20} Sawteea (150 b) 1 mile S42E ~~Pôrnik S17W.~~ " 6" N57W
11^{10} Zozan N62E. W.T. N16½W. Khudhr Eleias (6 M)
1½ m N42½E. Stop 5.1
12^{35} Zozan N57E S.S. N26¼E W.T. N21W K.D. S77½W 78½ (?)
Pôlâk S69⅓W Khōlām 2½ m S76W. (30 M) Edge of
Northbank Hajeeke (?) 4½ m S73W South side
Kerkh (50 M) &c 2 m river ½ way S55E. ~~Bismil~~
Sayid Hassan (60 M) 5 m N60E Stop 10
1. Zozan N59E W.T. N22W Kerkh S30E
Bismil & river course S82½E Hassan N61½E
vil. (5 M) 5 m N20W: (20 M) 3 m N40W Ombar
½ m (10 M) E. on bank. Stop 10.
Ombâr river from Hinee at 1^{30} from W.N.W.
2^{15} Zozan N57E S.S. N21¾E W.T. N26W
Dârloo (170 M) 2½ m N72E Sellō on opposite bank
¾ m (70 M) S14W. Hajeea 3½ m (40 M) S1E
~~Akhtapa S5W.~~ Hassan 2½ N10W.
Stop 10 in ten more creek from N.W.
3^{15} Bismil. Zozan N54½E K.D. S80¾W
Dâr loo N33W. Tezek (30 M) 1½ m S49E Across
Kōrukjee (30 M) 6 m S82E on the road.

First hour at 3¼ then 4¼ till noon then 4

D to B 25 m 6^{5} hours

Tuesday Dec 6. D. to Sech. 1859

5^{55} start walk 30m.

Come back to main road at 6^{35}

Cross river Kōoukjee at 6^{40} at 6^{50} Kourkjee 1 mile to right & another village 4 m to left in line. From K the Tigris turns to the right & makes a bend

7^{10} Bismil S 77 W (10) ½ m. S $\overset{83(?)}{77}$ E Zozan N 52 E
stop 5. walk 20m.

Chōltua is opp 7^{40} ¾ m

8. Chōltāpâ (75 M) in 4 parts

8^{20} Zozan 50¼ E Bismil S 81 W. Tell Chōltapa S 75¼ W
Triangle N 89½ W stop 20 walk 15

Triangle and river from N.W. at 9^{15}

(5 M) 1 mile to left of 9^{50}

10. Triangle S. $\overset{83\frac{1}{2}}{86\frac{1}{2}}$ W (20 M) N 22½ E 1 m. on course S 74 E Kulleth "b'"(?) S 17 W vill on other side of the river S 27 E 6 m K.D nearly S 81½ W. ~~Bismil S 61 W.~~ This station on mound Stop 10

Sullaat river at 11^{05}

Botman 11^{20} loses an hour in quicksands.

12^{55} Zozan N 38¾ E S.S N 2¾ E (W?) — Back course N 87½ W. Gērâsēra ¾ m 90 C & M N 89 W

Shânan {Sē nōn S 87 W. 130 C & M. 4 m} Zōrkō S 79 W 2½ m (30 C & M) Sheikh Chobān (20) 2½ m S 47 W

Almadin (200 M & C) 2 N. Alūkhek N $\overset{83\ 77}{\cancel{88}}$ E (70 C & M) 2¼

Tel Mej (60 C) N 27 W 3½ m Deir Kuriâkos N 88 E 10 m

Zerjel (200 C & M) 8 m N 88 E (25 M) S 52 W 4 m.

To tel in pass E that our course till 2^{40} then S 70 E

Botman from N.E. stop 15

4½

1^{45} Zozan N 36 E K.D. S. 83¾ W Alūkhah ⅓ m N 27 E
Deir N 88 E (70) S 8 W. 1 m (50) N 63 E 3½ m stop 10

pass Annue at 2^{20} (40 M)

2^{40} Zozan N 32 E S. S. N 8 W (20) 1½ m S 17 E
Bk course N 70 W for^d S 70 E 10 m then S 76 E to Bay-
stop 5

Pass Tilnis (40 Mob) at 3.

3^{25} Belayden tell (120 b & M) W. T. dim N 46½ W
S. S N 10 W. Deir N 62 E Chinarea 3 m (20 Y) S 45 E
Vil N 48 E Tel in pass N 74 E 76(?)
Bisnuil to Belayden 29. 7½ hours

Wednesday Dec 7. 1859.

start at 6 walk ¾ hours

7^{20} pass ③. Belayden tell S. 80 W. (80) 2 m S 45 W.
(30) E ⅓ m. (40) S 4 W 1 m vill 1½ S 48 E stop 10.

7^{45} Zozan N ~~40~~ 22 E S. S. N 16¼ W L. S. S. N 19¾ W.

Pass Jenes-Ker (50 b. Y. M) at 8.

③
9. passed Redwan. Sta in mid valley N 50 W & S 55 E. up
stream 2 m river bends & valley to right & left 2¼(?)
Tel in pass S 72 W. Hhope N 28 W. 1 m (25). (20) 1½ m S 62 E
under bluff 3 m S. 47 W. S 22 W. 3½ m 15 H
~~Two~~ more villages about 71 S. E. stop 10 30 H 5¼ m 40 H 8 m
(2¾)

9^{55} tell in pass S 71 W. (69?) course for^d S 71 E N?

11^{25} ④ Zozan N 6½ E S. S. N 26½ W L. S S. N 29¾ W. P. S. N 87 E
for^d course E (10) N 50 E 2 m (30) S 9 11^{5} 3 m stop 10
dot S 76 E M. P. N 56 E

12^{45} Zozan N 1½ W: S. S. N 30 W: M. P. N 52 E: Ain Yernim (20 Y)
(4¼) S. 51 W. ½ m: Sâ-er-ta (b. Y. M. 60) 1 m S 77 W. Yozelbal
(20 Y & C) 2 m N 40 W.: Körskan (30 Y) 4 m. S 54 W.: Zōk (150) N
7 W. 3½ m Bezahda (50) N 3 m. Back Course?? stop 10

1^{20} ④ Zozan N 4¼ W S.S N 31½ W P.S. N 87¾ E
Dot S. 43½ E M.P. N 51 E Tel in pass S. 80 W.
Mazeeb (10 M) N 75 W. 1 m: (30) 1¼ S 60 E aïn Kefr.
Talōn trees N 78 E 7⅓ m (50) E.S.S. S 89¼ E Stop 10

~~Belayden to Talon 34 miles~~

3^{20} ④ Talon. to t right of road 1½ miles (50 M)
(20 M) 1 m back. Zozan N 17½ W. S.S. N 37½ W
P.S.(?) N 84½ E E.S.S.(?) S 88 E. Broad S. S. 70 E.
Tel in pass S 79½ W. Dot S 14 W. M.P. N 42° E
Sert S. 84½ 76 E (30) 4 m N 65 E (20) 4½ m N 36 W. (40) 5½ m
S 70 W. aïn Kefr ?

Belayden to Talon 34½ miles 8½ hours.

Thursday Dec 8. 1859. Start 6.
Reach main road 6^{40}
Bashūra from Bitlis at 7^{10} 18 N W & S E one
mile – then zigzags above & below. ②
8^{5} ③ Zozan N 26½ W. Gâlok plösh (30) 2⅓ m S 17 W. (10) 3½ m
N 21 E. (20) 2 m N 34 E. (20) S 42 E. 1½ m. Building
N 88 E. Stop 10.
River Sert 30 N E & S W at 8^{30} Buildings 8^{40} ④
9^{40} ② Zozan N 30 W Talon N 82¼ W Sta 8^{5} N 66½ W
(20) Joachim S 32 W. 3 m (40) 2 m N 25 E. Road over hill S 33 W
Stop 10.
10^{15} ④ Sert. Talon 77 Zozan N 33 W (!) Prob 31¼
Talon to Sert 10. or 9 miles

Sert to Jezerik Monday Decr 12. 1859.

~~Start 8^{7}~~

8^{40} Zōanikder (100) $\overset{N}{S}$ 84 W. 2 m Amâsa N 65 W (50) 6 m?
Sert N 35 E ③

9^{5} (2¼) General course S. to Gorge

~~9^{00} ②~~ Genl Course of Riv. gorge S W. till 11. from 9^{5} ¾ wide
9^{50} ② reach bank. Aska ? on other bank (10)

11. ③ S.S.E. & S till 11^{30} Loleek (15) ½ m stream from left
then S 55 W. stop 10 m. at 12 Derbân (20) N 52 W
½ m at 12^{12} right angle. 12^{15} bridge 12^{30} Sert river
comes in from N. 35 W 12^{45} Chamatana (15) ½ m
to left

1^{20} (3½) back course N 40 E. to ford. Gâwan (40) 2½ m E
(15) 1 m S.E (30) W.S.W 1½ other side. Coacher.
At 1^{30} Tostan. Cacher vil. 1 m. W.

2^{20} (3½) course from 1^{20} S 20 W. Telan Navora (70) W. 1 m
Mu wā le (50) S 55 W 2 m. Tigris comes between
from W. Vil S 75 W. 4 m Bäde ½ m. S (20)
(30) at 2^{45} 3 m N E Ou-we ka — Ou we nek N E ¾ m
stop 5 at 2^{20}

2^{50} (3¼) B.C. N 50 W. & so on to Tigris at 3 lose 10 m

3^{30} (3½) B.C. N 15 E 3^{45} N. 4^{10} S 10 E – so on to Chālik (80)
other side & opp. at 4^{30} (3½)

Tuesday Dec 13. Chālik to Finik

Start at 5^{40}
6^{30} b.c. N 30 W. to Älo rūmo f.c. S 40 E to 7^{50} (2¾) Stop 5.
Ardakh (Hussein) (15) on other bank 6^{45}
Stream 7^{15} S side & right angles (15) opp 7^{50} ½ m
" 8^{10} " " " "
Yek-maml (1) 8^{45} on right – river still further

then river makes a right angle & then still more to W. & we don't see it again till 3^{30}

B'zaineh 9 (15) 9^{10} (3) both to right. 1st ½ m

Bara Bana 9^{50} to left (10) Findik 10^{10} on right (50)

11 Top of Mt. Äli run o N35W. (2¾) (30) 1 m to right

11^{30} Findik (50 M & b (2¾) stop 10 cross stream at foot of Mt 2 come into old road 2^{30} (2)

3^{30} face ~~the~~ river at a bend. b.c. N40W. River N75W f.c. on bank of river S65E. stop 5

Finik 4^{15} (30) (3¾) This village is 20 minutes up the mountain. but this I don't count.

Wednesday Dec 14. Fünik to Bridge Khan

Were 1½ hours going up to Mar Abhah and 1¼ h descending. struck the main road say 4½ miles from where we left it at Finik ~~from~~ thence to River ½ hour to Monsooreea ½ h (4) to road from Der Goolee ⅓ h to Khan at bridge 1½ h (4½)

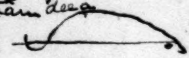
From Deir Mt look out to Jezeerh palace say nine miles. or some 9 more.

Sights from look out. Jezeerh S36E. 34 Castle 9 m.
Dergoole N70E (40 b) 9 m. (15) S 9W under bluff 3 m. Sum-aw-teea (4) S24W 2½ m Ōsur (40) (m?) 4 m S21W. Khonduk (15 b & m) S74W 3½ Finik S74W (30 M) 2 m. Deir (20 b) S74W ¾ m. Zēhē (15 b) N32W 2 m. Sherafeea (25) 3 m N7W. Mārdeena (40) 3½ m N6E. Gundeka (10) 2¾ N67E Shemak? 15 m? (50) N72E. Dadan ~~(10)~~ 10 m? S60E. Jerekeh (25) S60W 3 m. Nahrwan S50E? (15 b) Zacho S50E? 400
Monsooreea S32E. 5½ m (40 b) Flat tell 3½ 8½ S.E.

Higt point right end Peshaboor Mt. S39½E
Top of J. Judy S81E Sinjaan gap S29W (or 28)
Junction Middle water N80W 7m. Our junction
N77W. 5½m. Bluff S70W. 2¾m. Tell right
centre. S55W. Tigris S30E

From Lower Station ½m S22W o Deir
Deiroona Tel S37E. Zawik (60 or 6) S37E. 5½m?
Baglingan S12W (4)

From Castle. Peshr mt S41E. Jebel Judy N79½E
Quadr Pyrd abo Dergoole R.N. Kosr Della S67E (25) 1¼
Deshtadada (10) N56E. 2½m under 2° bluff
Khan N32E ¾m Jel Judy N77E left hand peak. Dec 16 '57

Dec 17 Saturday 1857. Jegerih to Mosul
Leave Khan. 8. Kosr Della 8^{20} ~~Foot of~~ ~~④~~ Foot of hill 8^{35} ④
Top 8^{50} Jegerih Castle N66W. Khan N61W. Kosr Della N. 66 W
Lookout N43½W. O.P. N13W. f.c S52E. Mousoorea N60½W
Stop 10
9^{7} S57E to 9^{17} ② 9^{22} b.c N34W f.c to 11^{20} S42E ~~④~~ ④.
Mahamdeeg
9^{50} (10) S80W 2½  (6) N80E ¾ ~~Dārika~~ Kâ rōkh
10^{20} (20) 1¼ S65W other side river ~~Dārika~~ Dārika ~~Khem. sher. ef~~ amwân
10^{40} Nasoor Deesh o shakh o N22E 5m then turns to left (20) N24E 2½m
11^{15} (20) across river Khem. sher. ef
11^{20} Bak-zak-ma o N55E and Gozâie comes from left & leave Tigris
11^{47} J.J. l.p. N21E J.J. 25. lookout N42W P.M. S33E flat t 44 & 51½ SW
b.c. N36W f.c. M? S77E Rabahhe (30) N60W 1m.
E.S.S (?) N69E Stop 10 (3½)
12^{10} ~~Lookout~~ Shakh pass N13W. P.M. End E S55¾E
Nahrwan tele S86E Tâ-kiân (80 b) 2m S. 24E Stop 5
12^{45} Nahrwantele Lookout N47½W. J.J. N10½E J.J. c.p. N7E
(4½) E.S.S (?) N66½E P.M. S51 & 18E Shakh pass N28W

Tā kiân (80 b) 3 m. S 43 W. Gĕr-ik (15) 3½ N 52 E
Gĕr ga bed oō (90 b.) 2¼ m S 2 W. Zā dĭk ak (20) N 82 E 4
Gĕra mik (10) 3½ N 17 E Hassen (30 b) $6\frac{1}{2}^{m}$ N 56
Jâmeea (10) N 67 E Zacho S 69 E. Right Center tele N 82 W.
"Bluff" N 88 W. Zacho snow S 73 E. Bogaaz S 55 E?
Zâ bâra (50) 6 m S 44 E Zâghat (60) 16 m S 75 W.
Zâhē rēa (40) 8 m S 62 W. Tel Kobin min S 71 E.
× Erĕkâvâ S 61 W 12 m (30) Bispiro (40 b m) N 45 W. 10 m
Barchūka 6 m (30) S 50 E. Kha T. S 22 W
E.S.S. = Ter neena Sindia ~~4¼ hours / 18 miles~~ $4\frac{29}{16.1}$
~~Perhaps these rates ought to be increased uniformly ¾ mile per hour.~~

Monday Dec 19. Nahavan to ~~Delam~~ Semil

Start 8^{45} Tel Kobin River S^{15} comes down East of right angle.
Hazel tele & Hazel river N 37 E about: 6^{25} (4) (3¾)
Tell & vil. 6^{30} (25) Khaboor 6^{45} Champoor 7. (40)
Char-lik. to the right ¼ at 7^{20} (6): Kel-bĕ-dĕ (5) 7^{30};
Dar Kharab (50) 7^{40} Bâ ker mâ
8^{15} Hâzel-pass: summit. J.J. c.p. N 28 W. J.J. N 26½ W.
Tel Kobin N 48 W. Hâzel tele N 37 W. P.M.E. S 75 W. 1 m
b.c. N 36 W. stop 10. (3 ~~4~~)
8^{40} b.c. N 22 W. (25) 2 m E. Hassan Aveer } Horse
8^{55} ~~b.c. N 17 W~~ pass-fork. b.c. N 17 W. Zaco road N 17 E }
9^{30} Middle pass. b.c. N 30 E. f.c. S 36 W. to big tree stop 5
10^{10} double tree. (30) Kăadeea N 68 W 1½ m (40) Kōlă N 65 W 2 m.
(2¾) Tel Kō jam (50) S 67 E ¾ m P.M. (?) N 27 W 4 m (?) stop 19
11^{5} On Semil road. at 11. the roads fork. We took the lower
10^{c} N 44 W. Vill 3½ m S 73 W. Vill 4¾ m S 67 W: 2¾ S 55 W:
"a" 1¾ S 2 E: 'Aaseea (15) E. 1 m: "b" S 30 W. 2½ (20):
Deiraboon tele (?) N 71 W. Flat tele N 81 W (?) stop 16
11^{35} 10^{c} N 44½ W. "a" S 71 W (6): "b" S 56 W: Last Point S 20 E.
Dilib tele (?) S 33 E. Fidăr mub S 36 W stop 10
At 11^{50} road turns south Skip 6 pages

Note. To sights of "f" (not inclined) add 1° for N.E. & S.W. deduct for N.W. & S.E. or take the first set of sights
Kara Dagh true S 45½ W adding 26 paces to distance S.S. left half 41½

Kiosk. Sta 1. Diar Bkr. *

Zozan. N 69½ E. S.S. N 41½ E Twins. N 6½ W. K.D. S 54¾ W

Gorge S. 48 E E. Twin N 2½ E. Patrik 3½ m 70 mo. N 33. E

K.D. south 39½ & 38. N end. 80½ Hinee gorge N 29 E (?)

Saadi ~~N~~ S 47 E Alipoonah S 13 W Mound N 79¼ E

Argana N 42 W. Sta 2) N 69 W 4.625 miles

Pioslee 30k N 81 W Double Nub S 33 W. Dome S 21½ W

City S 47 E & 13 Corner 21½ to gate 25 min to house + 10.

West half & long arms (Long stretch ~~west~~ sharp peak E. N 37½ E 4.625

Black Mound Sta 2 8140 paces

Corrected. Zozan N 71 40' 70¾ E S.S. N 45¼ 40 E Twin N ½ W

K. D. S 45 W Gorge S 23½ E ! Argana N 38 39 W E twin ~~N~~ N 6½ E

City S 53½ 63½ E South end K.D. 30, 28 double nub S 21 W

Dome S 10 W. Mound S 86¾ 87¼ E Pörnak ~~S 44½~~ S 47½ E

Goorodu. (m 20) N 44 W 2 m Euch Kuyen N 6½ E (m 20) 3 m 1½

Kara Kilisia N 3½ E (m 10) 6+4 m ~~Ga~~

Gaeik Tapan N 28 W 12 m

Dun ji jook N 64 W. (m 20) 3½ m

~~Domar~~ Domar N 77½ W (m 20) 3 m

Jebboor S 82 W (m 25) 4 m

" Small S 88 W. (m 13) 5 m

Syrim S 53 W. (m 15) 5 m

Gozlee S 53 W. (m 10) 3 m

" S 43 W (m 10) 3 —

village S 76 W (m 40) 2 m (??)

~~City S. 51½ & 61 E~~

Joseri S 17 W (m 30) 6 m

Kong Kert S 7 E (m 20) 12 m

Del ha shur S 5½ E near bridge Aleppo?

Khadi Keoy N 66½ E

Howar S. 7½ W (?) in ravine 5 m

Sharp snow 49 & 56 Alipoonah S 47 E

Hinee N 43½ E ! Saadi S 59 E

village S 15 E 3½ m

" S 63 E Pioslee

Sta. 3. Tel Avle (m 50)

Dhiat El Kadhi Xn (m 20 C 20) 1½ m N 55 W
Zozan. N 68¾ E Zwin E. N. 4 W ~~K. D. S 59½ W.~~ 80¼ ×87 42½ but
S. S. N 38 E ~~S 11. 54~~ Dome S 31½ W Gorge S 48 E ×9. × 40
Rij lik (C 10) 1¾ m S 53½ W Double nob 42
W. T. N 13 W.
Kara Bash (C 50) 2 m S 10 E Snow behind N 8 W
Deir Akhle (C 5) 1¼ m S 56 E Pornak S ½ W
Shukh sa ta pa W. " " 86¾ K. D 58¾
Shakr lee S 15 E
Argana N 49¼ W.
M. Aghee N 84 W (C 6)
G. " N 73 W (C 30)
City S 63 W. S 54 W.
Hinee Gorge N 23 E. Hi 22 (?)
Cutterbul to Aghee N 38 W.

Horn fork to Cutter. 4½ m

East Gate

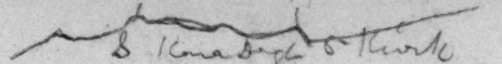
House S 86 W ½ m.
Cutterbul N 27 E 1+ m
Zwin N 9 W.
Kya bi keoy S 3½ W
Saadi S 54½ E (?) 46½ !
Mound N 54½ E
Shuklsatapa S 26 E

Cutter S 72½ W to Avle

End of River bluff S 12 W
" Aleppo " S 54½ W
" S wall nearest

Walking home

Sta 2. N 57½ W K. D. 59 77½ 43½ 62½ (?) Gorge S. 48½ E
Sta 7. N 40 W Zwin N 7½ W & 1½ N. E. S. S. N 40 E Zozan N 68 E
Dome S. 25 W ~~Shuklsatapa~~ S to ~~E. 27 E~~ Pornak
Saadi (m 30) S 58 E Hinee pass N 26 E
Alipoorah S 85 W. ½ 2 m Double nub S 38 W
Bridge S 15 E Mound N 57½ E Kara Bash N 72 E



Mosul Minaret Dec 21. 1859

Deir Matta (right) N 65½ E = N 64½ E (left) 63½ = 62½
Mar Georgias N 1½ W = N 2½ W. Mokloob. N 58¼ E = 57¼
Sifua N 87 E = 86. P.M(?) N 19½ W = 20½ Elkosh Snow N = N 1 W
paso N 6 W = 7 Gârâ N 45½ E = N 44½ E Neb N 16¾ W = 17¾
"Gara" is the snow lump wh. appears over Jebel Betti Zâna

From Mosul Graveyard.
Minaret N 5½ W. Sifua N 81 E Nebby Yunus N 45 E
Long Snow. right N 8 & 15 E
" " left N and 5½ W. Dec 26. 1859

---

*If we plot W.T. a as 6 it exactly agrees with the others

Notes (a copy of it) Daniel to Mokloob 10.8
By Jones' Map, Matta N 60^{40} E 20.25 miles
Georgias N 7^{40} W 3.85
Mar Daniel N 83^{50} E 19.1 (Sifua)
Moklool 20. miles
The copy gives from Mar Georgias 4¼ per hour by road and 4 in straight line.

From Grave yd 1858. Minaret N 4° W.
Matta N 59 or 61 E. Waly S 48°30' E Koyunjik N 29½ E

Zogam

31	
32	
33	
.	
37	7
34	4½
41	7
43	9
45	11
49	14
[illegible]	16
[illegible](?)	18
–	19
~	20½
	32½ Satin

69	34
	36
69½	37½
70¾	39½

S. S.
0
2½ W
0 (?)
7 E

Gorge
S 45 E
S 45 W (E?)
48 E
49
48 "3"
48½ "4"
48 "1"
23½ (!) "2"

S W + – N W less
N E + – S E

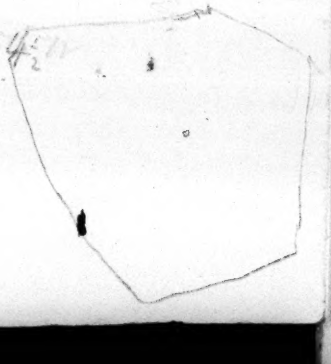
Nov 21. 0 my house

Highest point of E end of Abdel Aazeez S 15½ W
Kowkab S 4¾ W
K'soor ch. S 15 W
Heerine S 22 E
Sinjaar gap. S 27¼ E
Kulaat M. S 66½ E

Aug 17. 1865 Bait Hadad

Kulaat ruin S 71 40 E
Heerin tell S 23 E
Gole ch S 13 20 W.
Coach ruin S 48½ W
End of Dara Bluff S 64 E

S[illegible] S 12 W for [illegible]
S wall nearest, [illegible]
[illegible] S 54½ W



Dec 17. 1859		
④	.35	2.3
②	.53 .93	1.1
④	2.22	8
3½	.27	1.5
4½	.40	3.2
	4.20	16.1

Mardin Castle W. End. Nov 21. 1859.

Long Snow E end N 12 E
Sharp " " N 21 E *
Zozan N 33½ E
Sugar Loaf N 56 E
Flat Mt. N 83 & 81¾ W.
High^t p^t left \ D. road N 64½ W
Pass N 43 W.
Mouksesea N.

Kowkab S 4½ E
Karadagh N 59 W
K'soor ch S. 17 W
Herin S 20 E § tells
Amooda tell N 38 E
Singar gap (W side) S 27½ E

East End 832 paces. 10 min.

Long Snow E. end. N 11¾ E
Sharp – " N 21½ E
Zozan N 33¼ E
"â" N 35¼ E.
Rishmeh N 73 E
+ Ruin N 73½ or R 76¼ E.
Kobala N 57¾ E
Sugar loaf N 56 E
Broad Mt (?) N 63¾ E

Grand E. snow N 86 E.
There is high Mt. still to r right
Very high peak N 74 E. far
Kullaat M. House S 54 E.
Amooda tell S 36½ E
Singar gap S 27 E.
" E W. End. S 47 E
Herin S. 16 E
Kowkab ~~24~~ S 3¾ E
K'soor (ch ?) S 22 W.

from K'soor first tell 23 2^d 21 3^d & 5th – 18½ 4th 17½
"North^t crook of Marasecte road – near – N 72 E
South^t " " " – – – – N 80 E

From my House Bait Khan

Kulaat Tell House S 66^{40} E
1st high peak right hand of left break Singar – S ~~27½~~ 33 E
1st r. h. bluff of lower gap S 27½ E
Gole ch. S 13^{20} W. Amooda (?) hill S. 39 E to left of road to Nisibin.

x. This is the isolated Mt.

Feb. 14, 1860. From Selby
"b" N 87 W. "c" S 87 E. Dome S 17 W. Khadhi Renny N 55½ E

Feb 15, 1860. From Kelisia. "b" N 6 W "c" N 55½ E "a" 35½ N E.
Bridge N 46½ E Kertè N 55 E. Der basush S 37½ E 2 m (15 m)
Kongkert 2 m S. 11 E (25 m) Mamakul (25 M) 4 m S 47 E
Valley S 65 W Salameea (15 m) S 75 E 3¼ m Howar N 25 W (5 M
Gözlee (25 m) N 44 W. Wady N 80 W

Near Musica 1½ h on Mardin Aug 21 '65 P. M.
Zoumik Dopeak S 4 W as far as Gole Jebel Azzizz S 12½ W
Gole Ch. S 28 E Kowkab S 8¼ E Heemin ~~tell~~ S 47 E or 46^{40}
4th tell S 6 W 3^{d} S 4 W 2^{d} S 2^{20} W S 3¼ E Gole Ch S 28 E
End Dina Bluff S 7 3^{10} E Kulaat Rein N ~~65~~ E 86¾
W. Castle N 65 E Musica ¾ m 25 M N 53 E
Course & mt range abt S 70 W or 75
Zoumik ½ m N & middle & line connect & star
& W. C in a vil 15 M

"Jezireh to Mosul" Dec '59. Nahrwan to Semil Dec 19.

12^{40} past 'Aasee. 10^{1} N 32¼ W 'Aasee N 15 W: (20) S 62 E 2 m
~~(4⅓)~~ b.c about N 18 W Stop 10

1^{10} opp Kawasha. Kawasha N 60 E. 2 m (30): Reshka N 22 E. ¾ (10):
(4½) Reshka (15) N 16 E 1½: Fidă nub S 39½ E L.P. S 19 E
½ Sir-kâ-nĕ ¼ m S 36 E. (20): (20) S. 1¼ m. Stop 5
(40) 1 m "c" to right of 1^{30} & (10) ¾ to left of 1^{35}

2^{20} last station. P.M. N 52 W: Mâroona (20) 1⅓ N 57 W. also "c"
Tel Zāde (25) 1½ S 72 W: (15) S 54 E. 1¾: Semil S 35 E. 1 m (40)
b.c. & Barosetka (?) N 55 W. & Stop 10

3^{25} Semil. From Castle 2^{20} N 38 W: P.M. N 50 W.
Dohŭk 6 m or 9. m.b.p (200) S 84 E. Graypân (40) S 63 E. 4½ to 6.
Hăzăk or ~~Henjeerka~~ (30) N 20 E ¾ m: Shaoor N 27 E (10) 3 m
Henjeerka N 59 E (35) 5 m.
(4) Nahrwan to Semil in 10½ h = ~~31¾~~ miles 38.3
on supn that Saturday's rates are inaccurate

Tuesday Dec 20. 1859. Semil to Mosul Start 3^{25}
Dilib river 4^{25} Fidă Spring 6^{5} Fidă 6^{20} "Nub" 6^{25}

7. (3) Off Elkosh pass. Pass N 74 E. Nub N 2½ E Elkosh Nub N 79 E
Fida N 26 W (40 y) 2: (25) N 36 W. ½ m of F: (25) 2½ N 68 W:
(30) N 18 E. 1: Elkosh N 83 E (300): Mukloob S 60 E. N. End.
Stop 15

7^{40} (30) 1½ to left: River Elkosh 7^{45}: 7^{55} (20) 2 m to right near ~~Tigris~~
8^{10} 'Ange ¾ m to right (40) & ½ way to Tigris: 8^{35} (20) ½ m to right
Road forks ~~to left~~ at 8^{45} to Tel 'Adis at 9. it forks to left—

9^{5} Off Tel 'Adis: Elkosh among center N 19½ E: Khatara (80 y) N 43 E
P.M. N 39 W: Last pt (?) N 55½ W: Fida Nub. N 14 W: T.K.M. N 39 E
S.M. S 71 E: Minaret (20) S 81 W: Tel Adis (20) S 50 W. ½ m.
Elkosh N 37½ E: ~~Tigris Last pt~~ f.c. S 17 E Stop 15

~~10^{5}~~ Tel Adis road comes in at 9^{50} fork to left at 9^{55}

10^{5} Nub N 13½ W: Elkosh Nub N 28½ E: Mokloob S 82 E: Sifna S 59 E
(10) S 68 E 2 m: Khatara N 20 W: b.c. N 11 W: f.c. S 23 E
Stop 10

10^{45} Filfeel (25): Ineghâd 1½ N 35 W (35):
(20) 2½ E: (20) 2½ S 75 W. These two guessed at.
11^{40} P.M N 35½ W: Neb N 17 W: Elk Mt N 8½ E: Pass N 1 W:
Mok^{b} N 87½ E: Sifua S 68 E: Last pt N 36½ W: T.K.M. E
Fudhaleea N 85 E: Yunas S 29 E   Stop 25
Deir Georgius 1^{37} Corner of Nineveh 2^{20} Bridge 2^{40} (4½)
Semil to Mosul 10⅙ hours ~~5¼~~ 40.1 miles

Jezeireh to Mosul 25 hours ~~94½~~ miles 104.6

Mosul to Mardin Jan 2. 1860. To Elkosh

8. At 9^{30} Bâwegō 2 m to right (100) another (15) 1 m & large
vil. 5 m. in line with L 2.
Telkaif 10^{35} Tel S. 13 E. ½ m. Elk. pass N 14 W. Sifuā S 62½ E
Makloob. S 89 E   Stop 10.
Botnai 11^{25}
11^{40} Botnai (150 b) 1 m S. 16 E. Sifua S 54 E Mokloob S 78½ E
Nawârân S 76 E. Khorsabad S 62 E distce alike Fudhleea
S 70 E further. ~~Bâkōfā S~~ Tel Eskof (300 C) N 11 W.
Fidanob N 32½ W. Elk pass N 16 W. Bâkōfa N 33 E (30 Y)
dis as Kh. — Bakofa (50 b. M) N 17 E 3 m   Stop 20
12^{40} Tel Eskōf Elkosh N 2 W. Dōghôd (40 Y) 2½ m N 14 E
Sereshkān (40 Y) N 41 E 3 m Khoshaban 3½ (30 Y) N 64 E
Khataza N 36 W   Stop 15
Roads fork 2^{10} Sheerāfeea 2^{35} (35 Y) or 2^{40} S N 32 E
2^{40} Mokloob S 53 E Bōzān 2 m (50) E. 2 m or Elk. Elk N.
Fida nob. (?) N 61 W Deir N 17½ E ½ m apart. Stop 5
3^{30} Elkosh (300 b) Makloob S 47 E. Bāban (60 Y) S 48 E 3 m
Nasareea (20 b) 5 m. S 65 E. Mosul S 2 E
Elkosh. 6^{40} h say 26 miles

Kos Kerimez Yacoob Jan 2. at Elkosh
100

Tuesday Jany 3, 1860 Elkosh to Tel Kojän

Start 5^{50} Enter pass 6^{50} & (25) 1m. S.W. River 7^{15} (2½) 1⅓ = 3.3
(80) & 7^{30} N 60 E ¾ m. P.M. N 52 W (2½) ¼ .6

8^{15} ④ Sheikh Khudhra [30] W? N 55 E : Sareeâna N 50 E (20):
Kala Bedreh N 10 E (30) 3m: (15) N 15 W: (20) S 80 W ¾m
P.M N 51 W Rahusan
stop 10 ¾ 3.
In valley near stone tell

Note Come into main r^{d} about a mile & Elkosh, but it was dark
6^{40} Road forks off to Fideh nob, at 6^{50} to Atooth.

9^{15} Zârek (30) P.M N 52 W: Fideh S 6 W: Elk pass S 45 E!
④ Kala Bedreh S 83 E: Karafalum (50 Y) S 17 W. 3m
Khershâna S 16 E (25 Y) 4½ Stop 10 5/6 3⅓
At 9^{30} road parts to Maltai
" 9^{40} " & Malthai to Fideh crosses.
10^{5} cross river 10^{15} Dilib S 40 W ¾m: (3½) 5/6 2 9/10

10^{45} off Semil. S 74 W (3 m) P.M. N 53 W. Hashkâ (20)
④ N 58 E ½m! Araba N 55 E 2¼m (20): X (25) N Stop 5 ½ = 2
Wind blew very hard. b.c. S 26 E

11^{20} Off Shaoas. Semil S 20½ W: P.M. N 5 W: X N 20 E
④ Shaoos (20) nearer X N 38 E: Araba E: Hashka S 53 E.
Dilib pass S 30 E: Wind. Stop 5 ½ 2.
At 11^{35} Road changes & abt 56 to 35 N.W

12^{10} Tree tell at 12^{10} at 12^{30} (Horse) (30) N 25 E: P.M. N 58 W:
b.c. 35.
Kawash ⅓ m to r of 1. (25) Tree Fork 2^{5}
2^{15} Near Trees. Nob S 33 E: Elk pass S 42 E: P.M. N 65 W.
Trees S 69 E Range of Mts 52 SE. (20) N 14 E. ⅓ m. 2 5/6 10.6
" " " 68 N.W. towards P. M.
Stop 10
Aasek 2^{50} Tel Kojan 3^{50} (8¾) 1⅓ 5.3

---

9 1/6 = 36.6

Notes From double tree to Mosul via
Semil. 14½ hours travel^{g} time 59 miles
From Mosul to Tel Kojan 15 5/6 or say 16 to tree 57 miles

Wednesday Jany 4. 1860. Tel Koshan to Nah

Start 6^{50} Big tree 7. Top of pass 7^{35} (2¾) Tree clump
S10½W. f.c N19E to 7^{50} ¾ = 2.1

7^{50} f.c N45E to 8^{10} junc^n N22E to Zakko 9^{50} (3½) 2¼ 7.8

9^{50} Zakko. upper Khaboor S75E: (50) Tel Kabah 3: N55E
Berzook (80) N6E 5 m: Keruch N10W (50). 6 m: 5 to 10

10^{10} Kasta (10). Sindeek N51E: Mahamdee N40W (10) 1 m.
Badan (40 E) N75W 2 m.: J.J. N31 & 35W. two highest.

10^{55} (15) ½ m to r 11^{20} Khamfoor 1 m to left

11^{35} Hazel Zako S79E: Tel Kobin N60W (4½) 1^{25} 6.4

11^{50} (30) ~~N40~~ E 2 m on Hazel: (20) N20E ¾ miles or other. course general

11^{55} S25W (50) 2 m ~~12^{45}~~

12^{45} Tel Kobin N20E 1½ m (30 E) to Khaboor 2 m

1^{45} stream & N25E. Nahrwan 1^{55} (4¼) 2^{20} = 9.9
6^{45} 26.2

Zako to Nahrwan 8¾ h 16.3 miles Telkojan to Zako 3 h = 9.9

Thursday Jany 5. 1860 Nahrwan to Jezireh

Start 7^{20} $\boxed{11^{47}}$ 8^{10} Kh & J. S2W. This on first high land of Tigris

8^{40} Stream under Castle (3¾) 1⅓ 5

9^{15} stream 9^{50} 3.6 leave Tigris (4½) 35 2.6
35 2.6 1^{10} 5.2

10^{20} $\boxed{9^{20}}$ (4) ½ 2.

10^{45} $\boxed{9^{50}}$ (3¾) 25 1.5

11 bottom of hill (2) 15 .5

11^{30} Jezireh bridge (4) Nahrwan to Jezireh ½ 2
4^{10} 16.2

Mosul to Jezireh 26^{50} h 113 miles

Jezeirk to Kullelk. Saturday Jany 7. 1860

Start at 8. at 9^{40} Bārâtōk ½ m to left (10)

10^{15} Hosek (80 M) 11^{5} River. (2¾)

11^{40} (10) N 58 W. Desh tardârek 1. m to right

2^{20} Azzokh (200 C) (3½) 6^{20}

Markhhah look out N 70¼ E Findik Sum^{d}(?) N 18½ E

Findik 20½. Qalem dagh Tell right centre S 25 W. ? Jezeirk (?) S 88 E.

Quad Pyr (?) N 73½ E. Sharp Peak N 63½ E J.J.C. (cloud) N 86 E?

Monday Jany 9. 1860 Leave 8.

8^{20} Kharâb Esh Shereef (30) N 20 W. 1 m Isphis more to t right. 9 Stream 9^{20} stream

Till 9^{30} W. then about S. 70 W.

11. Middo. (90 C) ③ Stop 15

To 12 S 65 W then about S 80 W.

1. Deir Barsoma (3½)

1^{45} Barsabreena ③ (90 C). Vil 2 m to left say 3½ m o Barsee^{a}. Arabou (25)

5^{10}

Tuesday Jany 10 Start 7^{50} Much rain.

Till 9. W & N.W. then S 80 W to Deir El'Amr

9^{30} Kefrbre (30 M. C.) N ½ m

10^{10} Deir Amr. Stop 15 (2¾) Course N.W.: N.: W.

11^{25} Ruin to the left

12. Deir Amr S 52 E. ruin S 60 E. f.c. N 45 W

Large vill 3 m say N 5 E Khasâbeea (50 Y)

12^{30} Mazeeza (30 C. M) ③

1. f.c N 50 W

1^{50} Midyat 300 (3¾)

Wednesday Jany 11. 1860 to Kullith

(Midyat to Estel N 85 W 2 m (250 ft)
To Kindareeb 2 h. N 80 W. (60)
〃 Abzee N. W. ¾ h (50): to Huldah 1¼ h (3¼) (45) N 5 W
– Broad mt N. W. 1 h then N 85 W 3 h to Kullith
(3½)

Friday Jany 13. 1860 to Mardin

Start 6. 7^{10} Mânâgel 9^{10} Road to Batthâwain
10. Top of pass. (30) S. 8. E. 2 m. 9^{30} Fork to Sôr 2¾
11^{30} head of Wady. (3¼)

Monday Feb 13. Mardin to Diarbekr 1860

Horse 7^{25} Pass 9^{25} (3½) Stop 10

Sheikh Khan 11^{15} Aoghōr 1^{5}

1^{40} f.c. N55 W. Khanika 2 (35)

2^{20} Ahadūsa (30) ④ 2^{30} N3 W to 2^{35}

N45 W to 2^{40} N38 E to 2^{45} Stop 5

N60 E to 3.

3^{20} Khanika lower (3½)

3^{35} Top of hill W.T. N15 W r.p. N16 W. l.p. or 15¾
Zozan N51 E (?) S.S. N23 E. l.c. to 3. S12½ E
f.c. N32 W Diar B (?) N32½ W. Stop 10

4^{40} River N & S. (3¾) Baghjok" (60 M) 2½ m above
ford ¾ from river

5^{30} On main road. Zozan N55½ E ? W.T. l.p. N14 W
K.D. N88½ W.? (80 y) Dăcva dera S64 W. 6 m
Yō tā pā (20 M) 3 M S.67 W.: (25 M) Buchlāsā
S60 W. 3 m. f.c. N32 W. Mound S58 W
~~④~~ Stop 10 9^{40}

Lose road 20 m

6. Khan Akh pooah. ④

Tuesday Feby 14. 1860. To Diarbekr

Start 4. Bridge 6^{50} River from S 20 E
(20) N 8 E 1¼ m. W. T. (l.p.) N 9 W Diar B^r N 27 W
③ stop 10

8. River bend & bluff. W. T. N 6½ W (l.p.) (r.p.) 5¾
Diar Br N 4½ W to N 8½ E. Walls N 3 E
Aleppo Ravine N 65 W. (40) ½ m N 54 E. Hajee Es other bank
Gharaukjee N 19 E 1 m (25 b) " Kyabi^c Kenoy N 10 to 17 E 1¾ m
Alep^o Bridge ½ m N 21 W. Diarbr ditto N 3 W or 4
River runs S 80 E. E. T. N 1 W "a" N 7 W. stop 15
- Bridge 8^{25} ditto 9^{5} Gate 9^{25} House 9^{30} ④

Hajee Es

__To Aintab__ __Tuesday Feb 21. 1860__ from Diarbekr

Leave Gate at 8. Bridge 9^{30} at 10 Turgisdam 3/4 m 40 N.W
Bridge N 80 E.

12^{30} – fork of road to Kushdawan

1 opp. Kushdawan. 2^{45} Top of mt. Diar. abt N 80 E

7^{50} Kara Bakcha. Plenty of Mud —

Left Kara Bökchai. 6^{40} Kornakh 10^{40} course about S. 60 to 70 W. Got back on to road 12^{40}. Hill & village ruins 3^{15} Aristo (?) 4. Severek 6^{15} __ditto__

__Friday Feb 24. 1860.__ Leave Severek 7^{15} cross stream 9.
9^{45} Kara Koyun. S. then nearly W. (about) then S 70 W. New Bridge 12^{15}
Mishmusher 1^{5} __Stop 10__
S.W. to Korageroon 3^{15} __Some mud__

Time 7^{50}

__Saturday Feb 25.__

Start 6^{45} Enter hills 7^{40}. village to left 9.
vill to right 9^{10}

10 vill. & road forks. We took the __right__ & shorter.

11^{30} Aïun Where we stopped. Hatten

12^{15} Bridge. vil ½ m up. another 1 m. down

__Stop 15__ course more S than W.

2^{15} Kara Kupre. Trees on Orfa 3^{15}. Time 8 1/4

__Monday Feb 27.__ Start 9^{5}. Wady 12^{20}
Châlmelik 2^{50}. Roads fine Time 5 3/4
Châmeslik
a little S of W.

1860 Feb. To Aintab

uesday Feb 28. Start from Chamenlito 6.
^{30} village 10 m to left
^{45} Where I got into Cajaven in 1851
^{20} Birajik. Course S of W. & latterly more so.
^{10} W. side of river
^{50} Kefr Zoot 3^{50} Nezib 4^{15} fork of Aleppo road
^{30} Orŭl Course about W. Roads fine

Wednesday Feb 29. Start from Orŭl 6^{30}
village 9^{15} two other villages. Aintab 11^{40}
Severe snow storm

Monday Mar 5 Aintab to Antioch.
7^{15} Start. 9^{5} Bridge & little Hasâr S. W.
10^{15} Leave main road & turn to right
10^{35} Kara Koyun. 11^{45} Menek
12^{45} Morōla (S) very small
1^{5} Return to main road
4. small village to left. 5^{25} Killis 10^{10}

Tuesday. 7^{15} 9^{40} Azâz large
10^{45} Madâra (small.) 11^{25} Maramen (large)
12 Hajeea. (small) 2 B'soot (large)
6^{25} Madâsa or Mazâra (small, arab) 11^{10}

Wednesday Mar 7. 6^{30}
7^{30} Korana
7 Keshmadar stop 15 10^{15} Haseeno
8^{30} Yeni Shahar
12^{30} Bridge. First point 1^{45} Arch 3^{45} 9 —
House 4^{5}

Zabteea Experience

Suverek to Korajesoon. He stopped at Mishmush

Koraj. to Oorfa.. He stopped after 2 hours: No present

Oorfa to Bir. Gave mejeede – was satisfd. Good zabteea.

at Bir. demanded 50 to go to Aintab.

Aintab to Killis. Paid 12 for his expenses & offerd
18 more which he retusd demandd $50
sent him to Mr Schneider —

Killis to Yeni Shahar. Mis lead us. but stuck to us
gave mej & 2½ p. was satisfd & grateful

Boats:

At Beirut we pd 5 pias. ea. Mr Hunter said it was double: When we came aboard 10p was paid for the boat.

At Jaffa, 3 Englishmen came aboard for 3p. each. But they extortd 10p each from 2 Americans

at Alexandria gave 10p. for boat to shore and guide to Lansing's house
Gave 6 p for boat to ship. Was later
" 1½p per donkey per hour. made an old fuss. But enough

At Malta. 1 shilling for a boat to go or come

Marseilles. The Comy land us.

New York. 50c for one man to land or board ship.

Antiok t Scanderoon To khan 2^{40}
Scanderoon 3^{20} 6. h

Post & in a hurry.

Scanderoon to Latekia Left abt 7 p.m. arr^{d} 7 a.m

L. to Tripoli. Left 10¼ a.m. Arr^{d} 5 p.m.

T to Beirut Left 11. p.m. Arr^{d} 6. a.m.

B. to Jaffa Left 5½ p.m arr^{d} 7 a.m

J to Alexan^{a} " 1 p.m Fri^{y} arr^{d} 6½ p.m Sat^{y}

A to Malta " 11 a.m. Tues^{y} " 7½ a.m Sat^{y}

Saturday 5 p.m Mar 24. leave Malta

Sun^{y} " Mar 25. off Mazzaro Sicily 9.a.m

" " " " Maritimo. 11 a.m.

Mon. " 26. Bonafacio 6. p.m put back

Tues^{y} " 27 Leave Harbor at 6. a.m

" " " N.E. End Corsica " 6 p.m

Wed^{y} " 28. Off Nice. Piedmont 8.a.m

" " " Frejeuse ~~2^{50} p.m~~ 10^{15} a.m

" " Hières 2^{50} p.m

" " Toulon 4^{30} "

" at Marseilles 8^{30} "

Diar Bekir to	Mardin	S 30⅔ E	51 miles	S 34° E
"	"B" Kulleth Mt.	S 55 E	47.2	S 58½ E
"	" Sert	S 87 E	96½ —	S 90½ E
Mardin	" "	N 61 E	80½	N 57½ E
—	"B" Kulleth	N 86½ E	21	N 33 E
Kulleth Mt	Sert.	N 69 E	61.8	N 66 E

Kiosk to "B" Kul. S 54^{20} E 49^{20}
" " Mardin S 30^{55} E 53 m

Base lines 4.625. 5.828. 10.06.
K. D. & "a" 27 & "b" 24.9
Argana & "a" 36.14 & "b" 31.4 & "c" 39.5
W. S. & "a" ~~48½~~ 46¾ "b" 45½ "c" ~~41½~~
Zozan & "c" 75.6
S. S. & "a" 64.8 and
Sert S 2 E = N 1½ E

Needle Sept 4, 1862 3½ W of Meridian
coarsely taken —

Longest sight is from Kulleth "B" to W. S. 90.3 miles

ليد مستر مارش الاميركاني

3 2 1/8 x 4 5/3 13/8
7

4.25 2 1/4
7

8.9
9
17.

2 50 8.5
.45 2
2 30 6
1 10 5
2 15 9
9 30 30.5

7 25

1 15 4.5
1 5 4
1 20 6
1 35 6.7
2 1/4 9.5 9 20
7 30 30.7 50
30

11 40
20
10 30

3.5
6
2.9

2 40
1 50
1 40
2 20
2
10 30

35 2
37 1 1/3
2 27 8
1 3/4
40 2 2/3
4.40 15 3/4
2 1/6

2 3
4 3
6 9
9 2
9.8.9

4 1/2
9
1.5
10.5

2.75
1.8
4.5

9 30

4 25
2 12
5
6 7

8.50
1

10.8
2.9
4.5
10.5
8
36.7

2. 75/12 15

What do to be saved
new birth

.3
1.7
2.6
2.6
2.2
1.3
2.5
16 0

Special Pap

NEA
SU

4:12
l Papers & Reports: Mardin (5)

NEAR EAST MISSION
SUPPL.PAPERS
1845-1933

Conditions of the Formation of a Protestant Community in Midyat & Vicinity –

5 1 – Separation fr. t. Jacobite community by any person shall be had in freedom

6 2 – Entrance into the Protestant community on the ground of غرض ونفسانية shall not be allowed –

7 3 – The interests of the Protestant community shall be considered of paramount importance – superior to those of family, tribe, & ward –

+ 2 ~~6~~ ~~(4)~~ – The organization of a Protestant community does not in any way constitute a Protestant church – i.e. ch. privileges are not connected with the individual rights of the community –

1 5 – The objects of a Protestant community are: –

4 a – The securing freedom in holding & exercising religious opinions – ✗

+ b – Immunity from illegal taxation تكاليف & oppression by the leaders of the other ~~Jacobite~~ communities in consequence of religious opinions –

⁂

3 ~~6~~ – The organization of a church & the exercise of its rites shall be ~~subject to the~~ left to the judgment & action of the American Missionaries to determine in their own

time & in accordance with the regular & biblical way of proceeding & the rules of the Mission —

*

*4 The community shall be formed in a legal manner & with the consent & assistance of the Ottoman Government & in accordance with the Firman of the Sultan respecting the Protestant community —

9 — The amount of assessment upon each individual at the time of his transfer, shall be the amount of taxation upon said individual in the act of transfer, & shall not be altered until the tax list is renewed —

10 — There shall be a political head to the Protestant community or communities of Midyat & the surrounding villages, & his duties shall be —

a — To protect the Protestants in the exercise of their rights both civil & religious —

b — To defend the protestant rights, of Protestants, both civil & religious, when were assailed, ~~to~~ that in accordance with the written law of the Ottoman government —

10 - In order to meet the salary of this Civil head, every member of the Protestant community that is subject to taxation shall contribute to a common fund, & in proportion to his assessment, ~~by~~ yearly sum ~~amount~~ said sum to be not less than — Piastres.

11 - This fund shall be deposited each year with the American missionaries residing in Mardin, until ~~the amount~~ it shall equal the yearly salary of the Civil head, when the community, or the several communities united, shall be at liberty to take the management of their civil affairs into their own hands —

12 - These conditions may be changed at any time, by the American missionaries so long as they may continue to furnish ~~the~~ more than one half the salary of the Civil head — When they give less than half said salary, the wish of the communities may be consulted —

13 - These conditions shall be assented to & sealed by those may be formed into a Protestant community —

8 الخواجا يوسف راجي
الخواجا يوسف راجي

have a preacher, or teacher, or both & should

* ~~7~~ Every Protestant community should meet their salary in ~~of its preachers, or teachers, or both~~, by voluntary subscriptions from the members of the community; ~~& should~~ & ~~this is the object which the community~~ but as this may be impossible at the beginning because of the fewness of its members, the ~~Board~~ missionaries at Mardin are willing to assist the community in this matter, according to their judgments, until the community becomes independent of any such aid, & is able to meet these charges from its own members, the amount of this aid to be lessened in proportion as the ability of the members increases —

Rules for the Formation of Prot. Communities in M'din Jan 17/83

في مقاولة وشروط نصب معتمد البروتستانت بقضاء مديات ونواحيها

اولاً ان غاية معتمد البروتستانت هي منحصرة بنوعين اولاً حصول الحرية في التمسك بالديانة الدينية ونوابعها ثانياً التخلص من تكاليف الزايدة عن تكاليف الميرية ومن ضغطات الدينيين التابعين عليهم من طوايف بقية الملل

ثانياً ان نصب معتمد البروتستانت لا يكون له شركة بالامور التي تخص فرايض الكنيسة البروتستانتية بل لحمايتهم بان يكونوا كل واحد تابعين نقطة مالية

ثالثاً نصب الكتبة يلزم بان يكون تحت امر واذن مرسلية المستر بماردين لينظروا الى وقت لزوم كتب الاصول المحلية واللازمة

رابعاً ينبغي نصب معتمد بحسب النظام ومعرفة الحكومة المحلية وبموجب فرمان السلطان المعطى للملة البروتستانتية في مملكة العثمانية

خامساً عند دخول فرد شخص من معتمد السريانية وغيرها بملة البروتستانت يلزم بان يكون بحجة خطية منه هذا ان دخوله يلزم بان يكون

سادساً خالياً عن الغرض والنفسانية اي اذا جا فرد واحد لغير غاية لم نقبله

سابعاً وكلما يخص بامور معتمد البروتستانتية يلزم بان يكون منفصلاً عن امور العبادة وغيرها على الخصوص خالياً عن ما يخص العشيرة والملية

ثامناً ان كل جماعة من البروتستانت يلزم بان يكون لهم معلم او قسيس او تبشير وان تعين معاشاتهم بمبلغ مجموع ايراداتهم من افراد الجماعة ولكن من كون هذا قد يكون غير ممكن في الابتداء نظراً لقلة الاشخاص فالمرسلية بماردين تعطيهم بالاعانة للجماعة بنسبة الحاجة وذلك لحين وقتهم الى ان الجماعة تكون مستقلة من هذه الاعانة التي ستقلل على قدر ان تزداد قدرة الجماعة

تاسعاً سيكون رئيس سياسي لجماعة البروتستانت بمديات ونواحيها الذي واجباته تكون اولاً حفظ ما يخص الملة في اجرا حقوقهم السياسية والدينية وثانياً الى ما اقتضى من حقوق الملة بامور السياسية والدينية عندما تكون مقاومة من طوايف بقية الملل

عاشراً واجب معاش رئيس السياسي يجب ان كل شخص من الجماعة الذي يكون عليه تكاليف ميرية ان يدفع مبلغ نسبة لتكاليفه الميرية كل سنة على التمام وهذا المبلغ لم يكن اقل من ثلاثين غرشاً سنوياً

حادي عشر المبلغ المذكور هكذا من الاشخاص سيكون مسلماً للمرسلية بماردين كل سنة الى ان يساوي كمية معاش السنوي لرئيس السياسي وحينئذ يلزم بان امور السياسة تكون تحت قوتهم وتدبيرهم

ثاني عشر على قدر ما المرسلية يقدمون اكثر من نصف معاش رئيس السياسي يحق لهم الرخصة في تنفيذ هذه الشروط بحسب وقتهم واما متى ما الجماعات يقدمون اكثر من نصف معاش رئيس السياسي فحينئذ تنفيذ الشروط تكون تحت متوسط الجماعات

ثالث عشر يلزم قبول وختم هذه الشروط المذكورة اعلاه من كل شخص الذي يدخل ملة البروتستانت

مستر آندروس

١٧/٤ خاتم فتاح

A. N. Andrus

Special Pap

NEA
S

4:13

l Papers & Reports:Mardin (6)

NEAR EAST MISSION
SUPPL.PAPERS
1845-1933

Account of Tour
by Rev. + Mrs. R. S. M. Emrich
and Miss Graf, leaving
Mardin. May 4. 1907

R. S. M. Emrich's
handwriting

Left Mardin 5^{5} Saturday a.m. May 4th 1907 for Darike - Miss Graf Janet and myself with servants Saret and Barsome - Iskuf Jirghis - zabtieh and Cartirji. Got down at 11^{40} at Kurdish village of Mafklati and reached Darike about 5^{30}. Sun at our backs for all our morning journey was straight in our faces descending the Aketah.

(Until two days before our trip had had no hot suns) ~~(day before~~ - Thursday climbed Castle with Mr & Mrs Maxwell and Mr Levack - very hot sun) Sun not so oppressive except when descending the Aketah. Hotter at 8 a.m. than ~~at~~ Eleven. As we descended after long steady pull into sight of Darike mountain had pleasant breezes. and were very comfortable - As we passed two hours from Mardin we found small wood increasing and three hours out found good sized trees growing thicker - After coming into sight of Darike Mt. we descended slightly into rolling plain

2 for most part smooth and fertile but in places very rocky - Soil is not I believe very deep.

About four hours this side of D— we enter the mountains or low hills in our approach to the higher range just back of Darike and facing the plain.

Occasional flocks of goats and sheep - not numerous - we pass on our way. Just entering the low hills we see a Kurdish village at a distance on the right. Another hour and we descend from our horses at Mahlabi a Kurdish village. An artificial pond some 70-100 feet in diam - and in the middle quite deep (one such a little farther on) furnishes water for washing - for drinking for animals and men alike and is also a swimming pool. It must be a veritable cess pool in summer weather. Women nearby washing with their (heavy) pounding sticks.

Group of men gather to "furraj" and a little boy dances for the crowd to the music of some stringed instrument. At first three men, Evidently heads came over and sat down near me but the "harem" returning they disappointedly got up and left.

Beyond Mahlabi we climbed a sloping hillside Evidently once a nicely cared for farm. Stones had been built into walls and piled neatly in places keeping the land clean. Ruins of a village lie in desolate heaps of stones nearby. Such a sight we see several times on our short trip (and such are Everywhere about) Such as these in Arabia acc. to Macdonald seem to have had their Effect on the imaginative mind of Mohammed.

4. Church Property in Dairke

Church building and yard.

House and yard across the street to south. Was house of the teacher Hohannes when he was there is now rented.

A dikkan in the market - Some thought of expending money on it to convert it into two dikkans -

Young men's Society

Twelve members - Put in glass windows in church - want to have a new bell for the chapel.

Girls Society

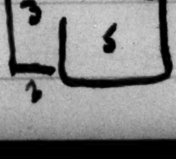
Bought pulpit - 200 piasters -

Wednesday A.M. rose at 7°°
in chapel - Some boy had climbed the
wall and was peeking in at the
cracks of the windows. While dressing
Barsoum came. Rain and high winds
came during the night and it was a
fortunate change we had made since
it was necessary for the family in the
house of our host to go inside. Came
across to the house and ate breakfast.
Later set out with Iskaf Jighis, Preacher
Ibrahim, Shemmas on calls - A few steps
to the Syrian priest's home (who called yesterday
A.M.) Saw cat and two tiny kittens.
Later passed hastily thro' market to Syrian
Catholic priest's house - he who left Mardin
at noon of the day we left - Said Derike
nearly 1000 houses - 200 Christian
(don't know how accurate) Some talk
about "the affair". Reason for nothing here
'fear of something behind the wall'. Wears a
hat like this - Saw this man at
Saray yesterday in room of Kaimakam.
Their work is small here and they do

6 nothing in villages around -
Priests nearly all natives but
patriarchs are of foreign stock (?) mostly
from France. Nicely dressed - patent
leather shoes ... but room very plain.
but with beautiful view - The view out to
the plain from these higher places is
beautiful. Nearly the foot of the hill
large olive orchards - fig and other
fruits mixed in green fields - and then
the broad green expanse of the plain
About to South of the place is a peculiar
black Expanse said to be a lava flow
from a volcanic shaped hill a little
to S.W. Leaving the house we
passed again thro the markets stopping
at several looking at stuff and chatting
with the members of the Community who
own them - In the shop of Yusuf (Bro. Abdalahad)
we stopped first - Little box shaped rooms
opening only by a door on to the street
(some open across whole front by folding
shutters which open sometimes vertically
sometimes horizontally - Some shutters

also are taken down at morning and put up at night) we were served coffee (probably from some nearby coffee house or neighbor's munkol) - such is the custom at dikkans even as at houses. There seems to be little if any attempt at order in the dikkans. The floor may be clean but dust is nothing. a thobe of cotton cloth was removed from its place and made to cover a box ~~as~~ which served as a improviso seat. This shop like those in its vicinity supplies varieties of woven goods to the villages. Here is a pile of goods (all are piled on shelves) from Diarbekir - like our Mardin sheiton baizé but of different patterns but like it, all in stripes. a strong cotton cloth narrow width and of various qualities. (Thobe 8 dira's - 16 p). Sheiton baizi, Mardin make is here. __Hami__ from Diarbekir (1¼ p) - Hami Darike work but all dyed light red (narrow width) (1 p or 1¼) Here is stuff silk goods from Syria (Damascus) and a watered cotton goods which has the lustre of silk, made in Diarbekir.

Everywhere we see a la Franga goods

8 They are brought here from Diarbekir -
and they are bought by Diarbekir merchants
from Aleppo where there are large
merchants some foreigners, who bring, as
they say here, from Marseilles etc-etc.
In another shop we see rather large
crude
wooden spoons made by the Kurds.
A bunch of eight sell for three cents.
Whereever we enter a crowd gathers about the
entrance to disperse only as we leave.
Here we see a bag & steel pieces this shape
⊙ with small hole in centre. horse shoes
They are brought from Aleppo. Saw: Soles
Kurdish shoes - red leather uppers with heavy soles
with toe slightly turned up. These had
heavy iron pieces on the bottom .
After visiting several shops we began our house
calls. We enter a room so dark that I
think surely they will bring a light but in a
few moments the outlines of things appears and
soon we see plainly. Pastor Jigher says 'from
fear they used to make their houses so - Kurds they'
The door is the only entrance of light.
The room is this shape 

1. A closet built up in the room no doubt for storing food 2. door 3. loom set in ground 4. Cabale 5 free space in room. This kind of an Entrance common with partition between Entrance and free space of room - idea peculiar to Parike. Roofs are made of wood covered with soil. Immense beams 2, 3 or 4 as necessary in diameter from a foot to a foot and a half or two feet on these laid small poles diameter two or three inches. There are usually large supporting upright beams for the heavy roof timbers. Without exception these have been (thus far in my visit) covered with black scales of soot from the smoke of the open fireplaces. The walls are white with a kind of clay found in Parike (not lime) except for a yellow ochre border around the bottom also from a clay found in Parike. The color of walls is soft and pleasing and the latter color (ochre) does not rub off. The walls are of stone - so it appears from outside - yet inside partitions are made I judge of wood and kerpitch. Floors of dirt. Oftentimes a sudden approach to a house raised

a cloud of dust in the hasty brushing up and laying down of shukkas and doshaks. In the house we found an oldman (more than sixty) sitting at his loom making khami - his wife lying sick under a ḥāf. Under present conditions he can make five ḍs but when he can work uninterruptedly 10 ḍs in a day.

Dinner at Garabed Genjo's (gunsmith)

Ate in outside room. Bread (always)
Rice and milk - Squash and meat -
keftas (size of a peanut) - Egg & honey -
Cream - butter and sherat (red) sauce -
Eggs fried cooked with onions and bagdunis in cakes -
chicken and maraka with sour taste with
bahmia - "

Bees are kept here.

Supper at Ablahad Effendis

Cheese pie - rich crust sprinkled with sugar with layer of fresh cheese - Whole thing 3/4 inch thick and cooked in a big round copper tray about two feet and a half in diameter -

Chickens sour bulfia and rice - apricots and almonds - yeprakh - rice and milk covered with a diamond design of cinnamon - We had brought on also as at every place rayb - At all these places we sat at the first table - A second table there was at which our servants honored as such were always present - Women never ate in our presence but always after we had eaten and in some other place -

Banike is a place of primitive church difficulties and reminds one of Early church history. Six months ago a rumor came to the Ears of the pastor that a certain member of the church wealthy and a member of the church Committee intended to marry a second wife because from his first wife he had no love.

The church committee immediately summoned the man and the pastor told him the report asking him "Is it true or false" The man in question acknowledged the truth of the rumor and said frankly Enough "I wish" - A long conference followed. the Error was pointed out its Consequences for him and for the church and as a result the man renounced his intention. Prayer was offered - time spent in Spiritual Conversation and the meeting adjourned. Several months Elapsed during which time the pastor says he frequently visited Biri (the man in question) watching Carefully to be of help to him

Suddenly on a Sabbath Evening having already gone to bed the preacher was awakened by the bearer of the news that Biri had taken a second wife. Not believing it he dressed and came out but was finally assured that the dreaded had happened.

Table Manners -

Sit around a Seniyya - Eat with fingers or spoon Everyone from a common dish. From the rice dish immediately before you. When Eating it is proper to lay down your spoon between mouthfuls (indicating your absence of greed). When finished it is necessary to rise at once and wash. Around copper basin with a large receptacle hidden from view is held for you while water is poured from a pitcher over your hands.

Thursday A.M. May 9 مطر نيسان، دُر مسان

Arose at 7^15. Slept last night very restlessly either from cold or what I ate last night. Ate at house of Abdalahad Effendi as customary Saeed serving us. Shaved in presence of all and then we set off to see the soap industry at Armenian Cath. priest's premises. (Janet Miss T. Pastor Jighis - Abdalahad Effendi and myself) Heavy showers during night (continuation of yesterday's showers) a great blessing to the crops and the occasion for slightly muddy streets. The 'Cure's' had removed his rugs in his reception room and sitting here awhile we awaited the key to the factory. (The room belongs to church and is rented to the soap makers).

Soap is made here from olive oil. When here the other day saw it spread out cooling drying and hardening on the floor. Then it is scraped smooth divided into squares (about 3 inches) stamped, cut and later taken up and carried away to dry for a month or more before being put on the market. They make the kind called Halebiyya - also a kind scented with Buttom called buttomiyya

The longer this soap dries the better - On the floor today was a pile of dirt resembling the "fullers Earth" they brought us in the garden to wash with. This they spread on the floor before flowing it with the liquid soap - It prevents the soap sticking and adds slightly to the weight of the soap - (In some places paper is laid instead) We saw a piece of finished soap with the soil on its under side. The lye they secure from what appears to be dirt in hard crusty pieces (Pastor Tighi says they bring the same to Mardin and that the great plain fires we see in August and Early September are for the purpose of securing this for the soap making) (What part does bone play in soap making at home? Do they use them here?) The great olive orchards around supply the oil - Merchants here speak of the [illegible] of the mulberry time and olive time - Everyone is busy in the harvest and buying and selling reach a minimum. Merchants however do a great deal of credit business and sell goods against the time of the mulberry and especially the harvest in olives and olive oil.

One large round stone vat whose fire place is beneath approached from outside. Several smaller vats.

We went on leaving the soap factory (8 or more in Sanike) to the old Armenian church now left entirely alone without teacher or priest. For teaching they depend on our Protestant School now closed by leaving of Hohannes who said he could not live on 120 a month. The community offered him 10 p. more but he left. They have a large building with good sized grounds in one corner of which is a house of three masalibehs or more for the priest. The church was built some 30 or 40 years ago the work being done in some part by the people themselves. The exterior is a square shape (rectangular) with flat roof - the interior is high in an arch. It would easily seat in native fashion upwards of 400. A (small) good sized gallery at the rear is for women. A curious feature is the hollowed wall which furnishes a path completely around the building about fifteen feet up at the base of the arches. This was so built and furnished with small openings to the outside no doubt as a means of protection in case of need. (Pastor Jirghis relates a similar construction in a Soli church in state of repair some years ago) Ablahad Effendi says it could not be built today for less than 500 Liras. A crowd gathered to "furraj" on us and a Moslem woman informed Jeannette that it was a "sin" for her back hair and head to show as it did. The pastor (Hodsis J.) talked to the people standing around.

The others go home while Iskuf Jirghis A. Effendi and myself wend our way up the hill to call on the "aghawat".

Au-Audas has always been on friendly terms with them and his arrival in D— was always the occasion for a visit on their part followed by a return visit on them. We stopped first {not entering} at the house of Ahmed Mcō who was not at home. A few steps to the house of Nejeem a young man whose father died in the praikhi prison two years ago having done some killing in an affair between some Kurdish tribes. He is ~~a friend of~~ head of all doings in this vicinity and Ahmed Mcō as also Muhammed Agha are his allies. They together with the more than 5000 Kurds of the mountain which they can muster are opposed to Ibrahim Pasha whose head-quarters (though he himself is most of the time on the plain) are at Veran Shehr 12 hrs. caravan to west by south from D—. All rose as we entered and a head seat was given me. One present a Mardini talked with me somewhat in Arabic. Two distinguished looking men whom I took for brothers sat opposite me.

The room was long and high lined on either side by felt wool mats or goats hair. The centre of the room was a long strip of mud floor. We were served coffee after being offered cigarettes and after a short stay left.

A few steps and we reach the house of Hajji Osman Reshee an old friend of the Andrus friend of Ibrahim Pasha and enemy of the other aghas. ماله وجه as someone says but he knows the ways of the government and is a keen man. He is also a very hospitable man who knows how to be courteous and honor his guests. Wealthy - his house is very large and in some few respects like an à la Franga house in its furnishing - iron bedstead, walnut drawers and settee, large mirror - Beautiful silver wrapped swords hang on the wall. A short call on Mohammed Agha and our state calls for the day are done.

We descend passing door of Syrian Catholic priest and reach the market. As yesterday we pass along and enter shop of Yusuf Kadher Shaw the bizaz Among other things he sells honey - Cigarette papers, kaghut (writing paper) soap some medicines, rope, bags etc by way of odds and ends. We pass on and again sit down in the dikkan of Saeed and Hagop the former a young man (20) whom I hope to secure for the school in Mardin next fall. Since debts are out until the oil season he may not be able to leave his business for Sept but may come a month or so late.

Derike Sam tots reckons 80 Kurdish villages in its Kaimakamlik - varying from 50 inhabitants to 1000 some two or three of the latter size. In a circle of a 3 hours radius there are between 20 and 30 such villages. Going and coming among them on part of merchants is frequent and without risk for Hagop and most without escort. On reaching a village he stops in a house of one

28 assumes the part of protector and security for collection of the debts many things being sold on credit for wool, wood, safṣ etc.

In respect of going and coming D— is much better off than Mardin though for her also the travel on the plain owing to relations with Ibrahim Pasha is cut off.

The dikkans of D— number perhaps 100 — 80 belonging to Xns. of which ten have Moslem partners who furnish the capital the remainder to Islam. In the ~~Protestant~~ Community there are 13 dikkans. This division is remarkable when compared with the communities out of a total of 800 houses — 600 Islam 200 Christian —

A short call at the dikkan of Garabed Genjo the gunsmith where we saw rifles of French and American make and a lot of Kurdish flint locks. I remembered seeing a Kurd light his pipe with a flint at the house of Mohammed Agha and asking about it a Kurd standing by (who knew Arabic) borrowed a flint and tearing out a small piece from a cotton handkerchief lighted it. In the lefthand he holds a (the) small round piece with the cotton cloth projecting slightly and strikes with his right hand.

Returning to the house I questioned Hagop on the exports of D- According to him wool, semen and almonds are sent to Halab, oil and soap to Diarbekir and all varieties of the عفص to the surrounding country and abroad through Halab. The government gives notice to the Kurds of a certain day for gathering such and such a kind - On that day all the village pour out men women and children to gather. These are sold to merchants from whom the government takes a tenth of the amount selling the same -

Adulteration is practised here in Lemana — tallow is colored and put in — Squash is cooked powder fine strained and used as an adulterant. Wool is sold by the fleece and a large one cut in two is sold as two fleeces. Dirt is tied up in the fleeces to add weight.

Thursday Evening after Service walked to Mai Lu lu before going to Shemmas Sarkis for dinner. A pretty little story was told as we walked of the swallow (Sonono) which came to the Stork (leg leg) in Early Spring saying "Come, the grass is knee-high" So off flew the Stork to the meadows but soon back it came in an indignant mood. "What did you tell me such a story for, Sonono," - "Why" answered the Sonono "I didn't say your knees" Dinner at house of Shemmas - Squash and meat - yeprakh - rice and milk sweetened - small keftas - rice - chicken swimming in a water gravy sour - Talked until nine o'clock sang two hymns had prayer and went to our place in the chapel - The attendance we get from all is something remarkable - Everything possible is done for us.

Friday morning Rose at 7^{15}

Cool morning - north wind - Rain in the night. Breakfast and preparation for taking picture of house Ablahad Effendi. Men think nothing of running about in their large loose feminderclothes - A great shifting of clothes for the picture. Hajji Osman Pasha comes to return the respects of yesterday - Several attendants come with him and take a seat near the entrance of the room. The agha does not smoke this morning but tobacco is given to the attendants and coffee served. The agha wishes a glass (opera) which will distinguish between rider and footman 10 hours away. When I promised to write for one he said again - "Do you say?" I answered "Yes" and he said وعْدُ الحُرّ دَيْن —

Pastor seems not to realize his place as spiritual advisor here - Evidently does not see seriousness of the present situation - Does not accept word of the preacher and act accordingly. While eating lunch the قائمقام is announced Hakim Hamdi Effendi with attendants. We excuse ourselves and he awaits our finishing lunch - The girls are below in the preacher's house while we are now awaiting the قاضی. He is from the region of Sivas and just as judges go perhaps better and hence his place in an insignificant village without telegraph connection.

Word is brought that the قاضی is in a 'chardah' in a nearby garden - will we see him there - He has performed his duty when he has sent in his salaams to us. Spent P.M. with Janet in Chapel she trying to nap and I preparing an English draft of what I wanted to say in the Evening. Spoke on the matter of bigamy - congratulated church on its advance - made plain briefly the Xn. idea in Jesus Paul and Xn. church with relation to the matter. Spent Evening in house of A. Effendi - ate supper by ourselves. Heavy showers in the Evening.

Saturday May 11 -

Were to have been called at 3^{30}. Were called at 4^{30} Rains during night - Sky very cloudy. Left from house of A. Effendi about 6^{15} - The whole congregation present to see us off. Pastor Jighis offered prayer. Men of congregation accompanied us 15 minutes out where Muallim Ibrahim Tomasian offered prayer - All shook hands with us and so we parted - On journey I had opportunity to talk much with the preacher who came with us to Mardin to see the doctor. He has worked in Darike five years - When he went there Muallim Emmanuel was leaving - Mr Andrus told him "This is the last try with D - if it fails we shall give it up". He said as we were climbing the Akabah - "I am glad" - "What you saw this morning couldn't have happened five years ago - the people coming out thus to bid us goodbye. When M. Emmanuel left they owed him money - that they have paid and my own salary. When I came and entered a house in my calls it was the occasion for some talk about some other house - but three years ago we had left that." Asked him about books - He said he had seen no new book in five years. He sees only the "Avedaper" each week, a copy taken by Ablahad Effendi. We must have some system of prolonging scholarly effort in our teachers and preachers. J- tells me the pastor G. Tomasian was married to his wife - they at age of 12 and 11. He told Miss Graf they lived together the first year as brother and sister. His wife cannot read and is of no use in the work. She is and has been for years sickly. The preacher says his birth is not written but that there are some forty years. In time past he has worked in the Harpoot field and knows Dr Barton. He has worked in the vicinity of Sert, Farkin, in Nisibin and in Kerboran. His brother now lives in Kerboran and from what the preacher said he has been helped by him at times.

We had cloudy sky and cool riding till past ten o'clock. Ground was somewhat muddy from night rains. Walked a good deal to save Khanum's back. Everything a beautiful green. The grass higher and the oaks wore a beautiful light. Kurds mutilate them terribly but in their foliage a lovely light. In the mountain section back of D- the Kurds cut branches of the oak for sheep and goat

(See page 40)

36 Monday Aill. May 6 (2nd day in D—)
Slept in house Abdalahad Effendi. Slept well but swallows waked us early. Got up about 7. Went to house of Kaimakam opposite the way. Jameel Effendi newly come a month ago. Previously served in Midyat, Nisibin --- Later to house of Armenian Cath. priest. very pleasant man under middle age. He showed us the soap factory and his chapel a dark room not large, which, however, answers his needs. I was very pleasantly impressed by his appearance and manner and judged him to be earnest and spiritual. Called the room. Last call in teachers' house. opp. church.

In afternoon called at some poorer houses. Pastor J. uses Kurdish and I understand almost nothing. Evening ate dinner at house of Garo - next the church. Looked at village from roof of house. A. Effendi speaks of building school on roof of chapel - also of what they could do with money buying below and building church and school near their house. Miss G. and J. sat in places of honor, quite a curiosity to men of the place.

After supper were sung in Turkish, Arabic, Armenian and Kurdish while we contributed our share in English. We usually broke up our evenings together about 9 P.M. with prayer by pastor Jigis.

Tuesday May 7

In afternoon ~~[illegible]~~ went with Hogoh to the Saray where I called on the Kaimakam again. Then across the hall to the room of the "judge" Hamdi Effendi from Garun. My first look at a Turkish court - the court of the nizam. A. Effendi is mustantiq here. The commissaire who called Sat. Eve. was there. I learned later that 30 mos. is a judge's term of office after which time he is recalled to Stamboul and in time reappointed elsewhere. These men are continually graduating from the schools and there is an oversupply there is consequently a rotation and a man is in office only a short time and then out again. These offices are bought in Stamboul and then the judges in order to secure a competency on against their time of idleness- are accustomed to make good their opportunity and do their fleecing while they may.

J- and Miss S- and myself went at invitation of the young men to a garden some 20 minutes away, where the boys played games and where later they served us dinner on the grass. Large wooden spoons are much used by people. We ate green onions chopped up with hard boiled egg - eggs in honey - eggs - rice with sumac and chicken -

Service at 6. Moved our beds to the chapel because J- could not sleep for the noise. High wind at night.

40 fodder - If grass could be raised as in America there is land in abundance. We passed Meaklabi three hours out and got down at Chimmeri under a beautiful large tree in the midst of a green field sprinkled thick with beautiful flowers and especially a gorgeous red buttercup - The water nearby is good and is called Mai Joz - The village on the hill to the northwest is called . From D- to this spot six hours and from there home three more. We were there 1 hr ¾ eating and resting. Showers began to show around us and for two hours more we expected a wetting but none seemed to come our way. A servant in the house of Abdul Kadir Pasha hired the Cartejis animals and ate, at our invitation, lunch with us. Met him first in house of Nejim in D- .

Special Pape

NE
S

4:14

Papers & Reports:Mardin (7)

NEAR EAST MISSION
SUPPL.PAPERS
1845-1933

Account of work in
Colporteuring, Mardin
Station —

1884.

Trip to the region of Azenaur by Ishak, one of the students from the Theol. Sem., during the Spring Vacation, accompanied by Hanna Tshubaz –

Left Mardin May 19, returned May 30.

Monday, May 19 – To Dārā[1], 5 hrs. E. S. E. – 60 houses – 40 Moslems, 20 Armeno-Catholic. Visited four houses. Talk in eve – before & after supper, – topic, Mediator between God & man – some wanted discussion with priest in morn –, but he did not come –

Tuesday, 20, – To Nisibin[2] – 7 hrs. – E. – Got down before Jacobite church, – no one to talk. Took books & went to market. No purchasers –

Went on to Kerkizara[3] كركي زره – 5 hrs. E – 20 houses, – 3 Jacobites, – rest Moslem, – Talk with some, but most ignorant. Spent night with Moslem, – talk with owner of house & those who came in –

Wednesday – 21 – Howātala[4], حوتلة – 1 hr. E. 7 houses – Jacobites. Fine talk – read of Christ's life – were pleased with it – men & women 8 hours there –

Kirke^{5}shamo کرکه شامو - 1/2 hr. E-
30 houses- Jacobites. house of priest- neither he nor brother in house,- only nephew. Knew us as Protestants first thing.- Many came & begun to ask many things, as fast, Confession & the like. Two hours or so reading from Bible till priest came. Some 28 present, men & women- Son of priest brother, "would that one of you would come & open school,- I would learn to read, & study the Bible- He might eat & drink from our house all the time"- "Perhaps your family would not permit"- "What right would he have to object"!- When priest & brother came no more opportunity for talk, as they were full of talk on railroad to shut us off!

Thurs. 22.- Mah^{6}rikan,- محرکان - 1 hr. E-
50 houses- Jacobites- where first got down not received,- went about the village- 3 hrs- No one give ear or attend-

Doo^{7}gir- دوگر- 1 hr. S. 40 houses, nearly all Jacobites,- a few Moslems- Got down at the chief-man's- Very busy,- not much chance till evening when some men & women came in & listened with all joy- Very ignorant.

Fri. 23. Helwa[8] – حلوة – 1 hr. S. – 40 or 50 Jacobite houses. Got down at house, but no man present, – women came & listened with joy – Man of house came later, – intelligent, smart, glad to receive us. Spent about 8 hours. This man accompanied them an hour or so in way –

Girsheran[9] – كرشران – 1½ hr. S. E. 60 to 80. houses. Jacobites. Monk & priest. no interest in books, nor wish to hear. After dark some men & women came, wishing us to read, – as there was no light, began to talk of works & death of Christ & salvation – Some two hours in morning visiting, especially 2 men & 1 woman.

Sat. May 24. Girdahole.[10] كرداهول – 1 hr. N. 15 houses. mostly Moslems, – a few Jacobites. Got down, began to honor us, – but when knew us as Protes, – "We will not hear a word from you, – we have more than you, – enough for us" – Some 8 Moslems present. said we wish to hear of 'Esa. All Christians went out, leaving only Moslems.

Tûrbsbeya – تربسبيا[11] – 1 hr. N. – 30 houses – (Place where Dewey spent Sunday coming up from Mosul – Kaboor el Bedh) Moslems & Jacobites – In this place more promise than any other we visited thus far – door open to read, preach, pray, with Moslems & Christians alike. Some Moslems sent for us to read to them – Some accepted, - some rejected. Three or four wish teacher -

Monday. May 26, - Azenaur[12] - ازناور - 1/2 hr. N. 30 houses - Jacobites - Shikro the chief man when he knew we were Protes said "no one will buy books; you had better pass on" - Spent an hour & half & went on - Poor -

Girkamera[13], - كركى مارى - 1/2 hr. N. 7 houses. ~~Saw no one~~ - Sat down under tree - People came out, but a Papist was the means of their keeping away, - cursed & reviled us -

Tel Johan[14] تل جحان - 1/2 hr. N - 40 houses Moslems, but mostly Jacobites - When they knew we were Protes came to us, wishing to hear -

Tues 27 - Goordikky[15] - كردكى - 1/2 hr. N - 60 hous Jacobites - Some 20 came together, it being a feast day - After noon chief man sent for us to come & read, - but as there was ill-feeling between him & the owner of the house we were in, fearing to involve the latter in difficulty we declined to go - Stood out before door & some 40 gathered to whom read & preached some 5 hours. Shemas asserted that no one can be saved except through baptism, - was forced to give up to account of Cornelius -,

Marbab[16] مرباب - 1/2 hr. N. 40 houses

Yezidee, Moslem, christian - Got down at house of rich man - Monk came & suffered no one to near, - tried to secure our thrusting out -

Wed. 28, - $\overset{17.}{\text{Gerameera}}$ - - كرميرا - 2 hrs. W. 30 houses, Moslems & Jacobites - Nothing here

Nisibin - Talk with christians & Jews - One wished teacher for Mahrikan, saying he would give house, water, & all necessary - Spent Thursday here - Home to Mardin, Fri. 30 -

Hanna Khubaz -	12 days -	48 p -
2 donkeys, & man,	" "	78.

Places to follow up, - Howatala (4) -
Kinkeshams (5) - Doogir (7) - Helwa (8) -
Tubbabeya (11) - Goondikky (15) -

Trip to the region of Weran Shahr, by Elyas Yakob Theol. Student, with 'Abd el Ahad Sado, during summer vacation -

Left Mardin July 16, returned Aug. 8, 1884.

Wed. July 16, - Hareen, - S. E., 6 hrs. 100 houses. all Moslems -

Kharab Dert - S. E. 1 hr., 20 houses, Moslems. Talk with Moollah, who had gone to collect money.

Beer Tawah - بير طوي - S. E. 2 hrs. 40 houses. Moslems - 2 houses from Benabeel, Protestants - Talk with Moolah, who purchased Pentateuch -

Tel Shaeer Kado تل شعير قادو - S. E. 1 hr. 20 houses. Moslems, & Yezidees -

Kharazet - خرازة - S. - 1 hr. 15 houses. Moslems. Spent night, - much talk on astrology -

Thurs. July 17 - Karengos قرنكوز - S. - 1 hr. - 50 houses - Moslems. Much talk with Moollah - anxious to buy books, especially astronomy, but no money -

Koda. قودح - S. - 1 hr. 20 houses - mostly Yezidees

some Moslems- Talk with Kawwab- read Gen 1-
Kaheya much pleased, wished teacher-

Kushlat- قشلة- S.E. 1/2 hrs- 50 houses- Moslems,
Arabs-

Karengo- كرنكو- E. 1/2 hr- 50 houses- Yezidees-
Much talk-

Kozelchokh- قزلچوخ- S.E.- 1 hr- 15 houses- Yezidees-
Much talk, & showed some of the children letters-

Markab- مركب- S. 1 hr- 15 houses- Yezidees-
Spent night-

Friday, July 18- Kandoor- كندور- S.W.- 1 hr. 15 houses
Moslems, & Yezidees, & Arabs-

Marsik- مارِيشك- N. 1 hr. 15 houses- Yezidees-
Talk- read Matt-6-, Explained true prayer- some
despised & made light of it- others said تمام. A
new idea, that we come to God as to a Father, &
from his hand receive all things- Want a teacher-

Chetullee- چتالة- N.W.- 1 hr- 60 or 70 H- Moslems-
Went to house of Moollah- much pleased- read to him
from Nefais

Chenukcheya - چناقچية - N. W. - 1½ hr. - 50 H. - Moslems.

Hodah - (again) - Stopped at house of Moslem, & much talk

Tel Kerm - تل كرم - W. 2 hr. 40 H. - Moslems.

Aboogala - ابو كالا - N. 1 hr. tents of Arabs -

Baba Mahmoud بابا محمود - N. 1½ hr. 15 H. Moslems. Talk with Moollah's wife at well - Asked what you have. Books - "Put them down, that I may buy for my husband". After looking at them - "I fear these are not the kind he would be pleased with" - wanted them to wait till his return in eve.

Tel Eiloon - تل ايلون - S. W. - ~~N.~~ 2 hr. - 50 H. - Yezidee & Moslem. Spent night.

Sat. July 19. Derbaseya - درباسية - N. 1 hr. - 20 H. - Moslems. Talk with Agha's son.

Kerbash - كرباش - N. 2 hr. - 13 houses - Moslems.

'Awaneya - عونية - N. 1 hr. 30 H. Moslems.

Kefer Toot - كفر توت - N. - 1 hr. Moslems.

Talk with Mollah - read Jno. 1 -.

Aboo Katere - ابو قتير. W. - 1½ hr. - 13 H. - Moslems -

El Jahoosheyat - الجحوشية. W. 1 hr. - 20 H. - Moslems - Spent Sunday here - Many came & went - Read Isa. 58 - talked of fast - admonished Moollah of his duties as a teacher of divine things, - acknowledged, but said the people would not hear, - they were bad -

Monday, July 21 - Daama - دعمى - N. 1½ hr. - 15 H. - Moslems -

Khachook - خچوك - N. - 1 hr. - 15 H. - Moslems - Reason of going, - Moollah came to them Sunday, hearing they had books for sale - Showed Bible, & explained its contents - Would not sell, as it was Sunday, - he had no money! Said, come to my village tomorrow that I may buy - Here showed him the Vow. Bible, - wanted it much - proposed the village buy - a younger one remonstrated that if he got it he could not understand it! Says, Get it, or I shall go crazy - You are in the place of a father to me, & what you desire I must get, - re-offered a medjidie - Yassie proposed those standing around should put in 2 p. apiece - offering to be one with them! This gave the Moollah opportunity to rebuke them for indifference -

Mashkoke - مشقوق - S. - 2 hr. 40 H. Moslems.

Selme - سلمي . W. 3 hr. 50 H. Yezidees. Much talk. After effort to prove importance of learning to read, with shrug of shoulders reply, As our fathers went, so will we go.

Dayshe - دشي - W. 1 hr. 30 H. Yezidee - Spent night - Much talk - 1 - On the soul - 2 - Trinity - Syrian present made trouble.

Tues - July 22, Golgennee - كوكني. W. 1½ hr - 6 or 7 H. Moslems.

Bizdogan - بزدوغان - W. - 2 hr. 16 tents - Moslems. Talk, - laughed at them, as wasting time in going about with books - Reply, not for gain, but profit of men - "But they will not buy" - "must persuade them"

Bin Dar بندار - S.W. 3 hr. 8 tents - Moslems. These also laughed at them -

Kerkose - كرقوز S. W. - 1 hr. 3 tents - Yezidees - Spent night - Much talk - Wished us to purchase charms -

Wed. July 23 - Tel Tauk - تل طوق - W. - 2 hrs. 12 tents - Yezidees -

Kerma Tahtane - قرمة تحتانية - N. - ½ hr. - 6 tents Yezidee. House in which stopped 2 Circassians - "Why do you not come to Ras el 'Ain & sell us books?".

Kerma Sagerat - - N. ½ hr - 2 tents - Moslems -

Paskowe - پاسكو - N. 1 hr. 17 tents - Moslems. Arab - Talked much with one moolah, - showed him books -

~~Weran~~ Erekaneyat - ريكانية - N. W. - 1 hr. 7 tents. Moslems -

Weran Shehr - W. - 1 hr. 15 houses - Papists - Jacobites. 3 families Protestant - Many tents. Evening, a few came to the Khan, - talked of drunkenness, &c. -

Thurs. July 24 - Morning, went about the place, sold Koordish Test, - & Ar. Test. Left at noon. -

Kolenje - قولنجي - N. . 2 hrs. 40 H. - Moslems & Yezidee -

Eshkhane - اشخن - N. 2 hrs. 50 H. Yez. & Moslem. Much talk. Asked them to go & see a crazy boy - Say that as he was in the road *jin* smote him! - Pronounced it fever, - to great astonishment of crowd - some accepted at once - finally all, - & the woman much ashamed -

Fri. July 25 - Hennanik - هنانيك - N. E. 2 hrs - 30 tents - Yezidees, & a few Arabs - Much talk - As they know the book, asked for charms (portion so fixed as to be bound on the arm) showed them small Test., said 'if it only had the appliances for binding on, just the thing.' Read from Gen. 18., general approval

Kooriya, - قوريا - S. 1½ hrs - 30 ~~H.~~ tents - Yezidee.

Mankapoor - منكابور - N. E. 2 hrs. 30 tents Yezidees. Same talk as in Hennanik -

Soomakeya - سماقية - N. E. 4 hrs - 6 tents - Moslems - Moolah - Read Deut. 18, - 5, Lev. - 19 - Spent night - Talked on purpose of their going about, he was much pleased -

Sat - July 26. - Makhate مخاتي - N. 3 hrs - 15 H - moslems -

Kharare - خرارة - N. 1 hr. - 15 H. Moslems.

Hoofeya - حوفية - N. 2 hrs - 10 H - Moslems -

Beerookee - بيروكي. E. ½ hrs - 15 H. Moslems.

Dariki - E. 2 hrs - Spent Sabbath - Sold books 27½ p. - Also visited 3 other villages near -

Tel Bisaw - S. 1 hr. 50 H. Moslem - Taso. N. 1 hr. 10 H. Moslems. Haraneya. N.E. 1½ hr. 10 H. Moslems.

Fri. Aug. 1, 1884. Dayshane - دشان - N. 3 hr. 40 H. Moslem.

Shamrakh - شمرخ - E. 2 hr. 40 H. Moslems & Armenians. Sat down under tree & talked awhile -

Peran - N. 1 hr. 25 H. Armenians & 5 Moslem -

Towaseyat - طويسية. N. 1 hr. 30 H. Moslems -

Halaleya حلالية - N. 1 hr. 50 H. Moslems & a few Xns.

Khaniko ~~Tahtane~~ ~~Howkane~~ Fowkane - N. 1 hr.

Khadoore - خدوري - N. 1 hr. 30 H. Moslems.

Khaniko Tahtane - N. 1 hr.

Sat. Aug. 2 - Khan Ak Poro.

Diarbekir - Sunday went to Kaabee, Karabash,

Mon. Aug. 4 - Kutturbul, Diarbekir - Went to Kaldean & Syrian churches - They wanted educational books, but sold out - Also to Armenian church -

16.

Tues. Aug. 5 - Long talk with one who was troubled about observance of the first instead of seventh day. Spent some two hours with him - Open door on every hand in Dkr., - in Khan, in streets, &c., &c.

Wed. Aug. 6. Cherokeeya - Spent night.
From there came on to Mardin, arriving, Fri. noon

Second Trip by same parties, to Jezireh, & Sert - Left Mardin, Aug. 11, returned Sept. 10.

Mon. Aug. 11, Benabeel - Spent night.

Tues. Aug. 12. Gindekaso - كندكاسو - E. 10 hrs - 10 H. Moslems -

Dara - E. 1 hr. ~~[illegible]~~ 100 H. - Moslems & Christians -

Kinde Hamoosh - كند حاموش - E. 1½ hrs - 30 H. Moslems -

Wed. Aug. 13. Nisibin - E. 4 hrs - Much talk, & sold Heb. Bible -

Kindeke Shemas - كند شماس - E. 4 hr - 40 H. - Jacobites - Spent night - much talk - Good place for teacher - A Shemas very earnest & zealous -

Thurs- Aug. 14-

Kinniki كنكي - E. 4 hrs- 50 H. Jacobites-

Kerberas- كربراز - E. 1 hr. 30 H. Islam - 2 Xn.

Tel Sakan- تل سقان - N. ½ hr. 10 H. Islam.

Hajji Kesran - حجي كسران - N.E. 3 hr. 10 H. Islam.

Fri. Aug. 15-

Filfily- فلفلة - S- 1 hr. 20 H. Islam-

Kharabe rappan خرابة ربّن - N. 3 hr. 30 H. Moslem & Xn.

Azakh- E. 2 hr. 300 or 400 H.- Jacobite - spent 3 days. Good schools for boys & girls- Village thoroughly penetrated with Gospel, but not active-

Mon- Aug. 18- Ba Bukka- بابقّى - S. 1½ hr. 15 H. Jacobite

Ba Rumma- بارمّا - S. 1½ hr. 15 H. Moslem.

Kharat Nerya خراب نيرية - S.E. 1 hr. 15 H. Moslems.

Kharab et Towa - خراب التوى - S. 2 hr. 15 H. Moslems-

Girra Ga - كرى كا - E. 2 hr. 10 H. Moslems - much talk with Mollah. Pleasant, intelligent man- Sat down in presence of company to talk, - He claimed the Bible is obsolete. (pretty good com-ment these men going about with it to sell!) - Out of his own mouth proved the falsity of Mohammed's claims, & he finally left the company laughed at by all.

'Amareya W. S. - N. ½ hr. 40 H. Nestorians. - Spent night - Much talk, - & prayer - to delight of all. -

Tues. Aug. 19 - Jeziret - S. E. 4 hrs.

Thurs. Aug. 21. Monsooryat - N. 1 hr.

Findiki - N. 6 hrs. Gardens - Moslems -

Fri. Aug. 22 - Findiki Fowkane - N. 4 hrs. 40 H. Moslems & Christians -

Sat. Aug. 23. Til - N. 6 hrs - 20 H. Prot. & Armenian. - Spent Sunday - Were a little out with each other, - Mr. Andrus & Kavme there - Work of Holy Spirit manifest.

Mon. Aug. 25 - Sert - Went about, sold a few books -

Wed. Aug. 27 - Minar - S. W. 4 hrs. 40 H. Jacobites.

Thurs. Aug. 28 - Back to Sert -

Sat. Aug. 30 - ~~Soolan~~ Redwan: Spent Sunday -

Mon. Sept. 1. Deraw – ديراخ. S.W. – 2 hr. 40 H. Moslem.

Hassan Kafe – N. 2 hrs. Spent night.

Tues. Sept. 2. Ermoonah – S.E. 3 or 4 hrs. 40 H. Moslem & Christians – Had meeting with brethren, getting some to pray who had never done so before.

Wed. Sept. 3. Golikke كلكي – E. – 1 hr. 15 or 20 H. Moslems.

Eloze – علوزي – E. 1 hr. 30 or 40 H. Moslem & Christian

Erdee – S. 1 hr. 20 or 20 H. – Moslems, Jacobites, Prot.

Kerboran, E. 6 hrs. 200 H. Jacobites & Prot.

Thurs. Sept. 4 – Dewan – S.W. 1½ hrs. 20 or 30 H. Moslems.

Bachooka – باچوك. W. 1 hr. from Goondikky – 2 H. Moslem – Jacobites.

Goondikky – W. 1 hr. from Dewan. 20 H. Moslems

Zas. W. 1½ hrs. 20 H. Jacobites.

Bahwar – S.W. 1 hr. 20 H. Moslems & Jacobites

'Amas. W. ½ – 40 H. Jacobite & Prot. – & Moslem

Fri. Sept. 5. Bati - N. 1 hr. 40 H. Jacobites & Kurds

Sat. Sept. 6. Kefreh - N. E. ½ hr. 40 H. Jacobites & Mos.

Bati, over Sunday, & Mon. to Midyat -

Tues. Sept. 9. Ma Serta - 40 or 50 H. Jacobites & Moslems

Wed. Sept. 10 - To Mardin -

Trip to Nisibin, Jezireh, & Jebel et Toor, by Pastor Hannoosh & Abd el Ahad Sado. Left Mardin, Nov. 27, 1884, returned Dec. 27.

Thurs., Nov. 27. Kanigoon, S. E. 6 hr. from Mardin, 10 houses. Moslem. Spent night. Moollah & Uz Bash present. Read Matt. 5, ten commandments. some 6 hrs. at last, expressed satisfaction, but "let every one cleave to his own religion.

Fri. 28. Dara. E. 1 hr. 70 or 80 houses. mostly Moslems. some 20 houses Chaldeans. Begun to talk with company of men on death of Christ & read from Test. Were pleased. Went to church & talked. much pleased. Evening some 10 or 15 came for talk.

Sat. 29. Nisibin. S. E. 6 hr. About 20 houses of Syrians, & some 30 of Jews, rest Moslems. After getting down at khan, went to see Jewish Rabbi. Read 10 Com. story of Yakob, from Isaiah, Proverbs. Large company present.
Sun. went to house of Syrian priest. ten present. Read Jno. 10, 15, Dives & Lazarus, Lord's Prayer. Much talk.
Mon. With Jews on Fasting & Sabbath. Some talk

on divinity of Christ, - not accepted. - Met priest Efraim from Maharika, who accompanied to the Khan, & wished to have teacher -

Mon. Dec. 1 - Girkegeran - E. 3 hrs. 40 house - Islam except 6 houses Syrian - 3 men & 3 women came in evening - read & talked till 5 Turkish.

Tues. Dec. 2 - Girkeshamo, - E. 2 hr. 20 houses Syrian - Stopped 1½ hr - talked with priest & others -

Doogir - S. 1 hr - 70 houses. Syrian - Some talk

Gerasheran, - S. 1 hr - 40 houses + - Syrian - Company by wall - went to talk. Mukhtar took them to house. Asked them to spend night - Spent some 4 hours -

Maharika - N. E. 1 hr. 100 + ~~45~~ houses. Syrian. Talk with Shemas - more than 40 present - One said "this is a thief." - i.e. comes to steal men - Bishop from Nisibin said, "don't say thief, - he is our brother." & "We shall not let you go from here"; wishing to keep him as teacher - Sh. Efraim said, "I will give house & all expenses" - except wages, for teacher - One said 'If he comes he will persuade them' - answer, 'Let him persuade!'"

Wed. Dec. 3. – Agenaur, E. N. E. – 1 hr. 20 houses, Syrian, rather more than as many more Islam – Were talking, when some Yezidees came who had made an effort before to plunder the village, – were themselves overpowered & gun taken from them – Now desire the gun to be given up & will make peace – For fear of these men, gave up going to Kinniki & Gindik, & came to –

Ba Verde – E. 4 hr. 40 + houses – Syrian, & four or five moslem – Enquired for priest's house, – moslem said "Come to my house". Answer, "We love rather to go to Christian houses" – "Do you not love Moslems?" – Priest not at home, – went to house of head man – Assembled 12 persons, among them the moslem referred to & two priests – Read & talked near half night – Morning three priests came for talk, – one said "I will become Prot." The one who had seen the pastor's pupil some years ago in Karabash –

Thurs. Dec. 4 – Tillybel. E. 6 hrs. 50 or 60 – About half & half Syrian & moslem – Were directed in road to house of a certain one, but on arriving chief man said he was poor, & called them to his own house – Ev. some 5 or 6 women besides 10 men gathered – Read & talked much – Ask for a teacher, – say the Khawaja promised

Fri. Dec. 5. Jeziret – E. 6 hrs. Spent night in Khan

Sat. Dec. 6. Monsooriya. N. 1 hr. 30 or 35 houses. Nestorians. Gathered in ev. & gave lesson Roman 8. Sunday preached twice, & gave lesson from Heb. 12. Great joy.

Mon. Tues. Wed. Dec. 8. 9. 10. Jeziret. Some 30 houses Jews, who are in more favorable attitude for reception of truth than Christians, though the latter, too, are favorable. Syrians & Nestorians like sheep without shepherd, in both religious & temporal affairs.

Thurs. Dec. 11. Azakh. N. W. 6 hrs. 400 houses. All Syrian. but some 50 have just become Papists. Staid over Sunday. great joy. Meeting every ev. More than 60 present. Had talk with Hanna, Sadie's husband, in reference to coming to school. Also, with Kos Yusef, a rather rare!

Monday, Dec. 15. Esfes. N. N. E. 2 hr. 200 houses, all Syrian. Went to house Kos Boulos. did not receive us. Then to house of Kahya, not at home. His brother took us to his house. Afterward Kahya came & heard, & made profuse apologies. Evening 16 present. Kahya among them. Read much, 6 or 7 hours. At last asked for teacher, 'Will you pledge 50 scholars if we will send a teacher". 'Will make it out now. Don't you be afraid. will send 100!" Advised them to write the missionaries-

Tues. Dec. 16- Midho- N.W. 6 hrs- 100 + houses- all Syrian- On arrival, about 'Asr, went to church on roof of which some of the priests were teaching children,- some 30- Ev.- gathered, to house Kahya).-

Wed. Dec. 17- Basabrena- N.W. 3 hr- 80 houses- all Syrian- were 40 churches- ruins- only two now used. On arrival some 20 sitting on roof Kahya's house- Read some portions,- went to Deir to see monks, promising to come back in Ev.- Read to monks on Spiritual warfare, Eph. 6- & from John on building & not completing,- war, &c.- Explaining that flight is not warfare- Our sword, the word of God- chief monk claimed that our weapon is good works,- finally admitted their sword is but a broken reed-

Evening, Pisani came- began to talk- these poor, miserable beings, like brutes- Protestantism the force to elevate them- Said to people, "Be either Protestants or Kaldeans" Kahya answered "We will not be Kaldeans,- they are not good"- Pisani demanded proof- reply that they take women without marriage- Protestants do not allow it.

Thurs. Dec. 18- Deir el 'Amr- N.W. 2½ hr- Talked two or three hours with priests-

Midyat- N. 3½ hr- spent Fri., Sat., & Sunday-

Mon. Dec. 22- Arnas- Visited the brethren-

Tues. Dec. 23. Zaz- N.E.- 2½ hr- 100+ houses- all Syrian except 2 or 3 houses Moslem- Went to Deir & talked with priests- Ev.- 9 persons came- read.

Wed. Dec. 24- Erdee- N.W.- 3 hr- Work prospering- Ev.- 30 or more present for talk & reading- Preached on Marriage of King's Son-

Thurs. Dec. 25- Bati- S.W.- 3 hr- Spent 6 hours- visited 5 houses-

Midyat- Talk on organization of church-

Fri. & Sat. Dec. 26, 27- Road to Mardin-

Trip to Dere ez Zore by Mukhy 'Asho & 'Abd el Ahad Sado. Left Mardin Feb. 10 & took a short trip to Awena, returning Feb. 14. Started again Feb. 17, returned Apr. 7. 1885.

Kaferdab. W. 5 hr. 40-50 H. all Moslems. Talk with Mollah on duties of his office. as shepherd.

Tezeyan. W. 2 hr. 250 H. all Moslems. Spent night in house of Mollah. Read Scripture.

Wed. Feb. 11.

Bernisht. N. 2 or 3 hr. 50 H. Moslems. Many readers. Celebrated Sheikh. Many pupils come to read. Pupils when they saw the books said they dared not purchase. Boy stole testament & gave to Sheikh who returned it. Sheikh came & asked what we think of Christ. so had some talk

Bakstan. N.E. 2 hr. 40-50 H. Moslems.

Awena. E. 2 hr. 100 H. Moslems except a few houses of Christians. Stopped in house of one Sado whose son the Mollah teaches to read from the Testament! Read near half the night.

Thurs. Feb. 12. Ambercheya. N.E. 5-6 hr. 25 H. Moslems. Kahya talked of decline of Islam.

Fri. Feb. 13- Sadeya. N. 2 hr. 40 H.- 24 Catholic some Syrian, & a few Moslems. Simple & Ignorant.

Kherba Hanna- E. 1 hr. 20 H.- Syrians.

Avena- S.W.- 5 or 6 hr.- Spent night. Much reading & talk- 6 men & four boys present besides the household.

Sat. Feb. 14- Returned to Mardin.

Tues. Feb. 17- Started for Deir ez Zore-
Tel Ermin- S.W. 5 hrs. 200 H.- Papal Armenians- 12 persons came in,- talk & reading,- some Moslems & Yezidees- Some 8 years ago Mukhy was there, & driven out with beating- wife of the principal died a few days after,- thought by the people a judgment- Now the brother of this man was present. Some were opposed, some favorably inclined,- in prayer all gave respectful attention & said "good"! Quite a change from 8 yrs. ago

Wed. 18- Cock Hassar- W. 1 hr. 100 H. Moslems- Little talk-

Ebrahimeya - S.W. - 1/2 hr. - 30 H. - Syrian - Talk with priest, but he very unwilling.

Toreya - S. 2 hr. 25 H. - Moslems. Received with honor, - food set before them. Some talk. Gave them the proverb "As the sun to the eye, so the law to the mind", which made quite an impression. One brought forward the objection, You Christians why so many sects? Replied, the prophet said the Jews are 71 sects, all but one in hell, - Christians 72 all but one in hell, - my people shall be 73 sects, all but one to hell - (from the Baidhawi) - Called Mollah, who refused to talk.

Doogni. S.W. - 2 hr. 30 H. Moslems - Tents -

Haysheri - W. 2 hr. 45 H. Moslems. Spent night. Sick in the house, who furnished opportunity for talk.

Thurs. 19 - ~~Ras el Ain~~ Tents - Spent night in plain - Went to tents -

Fri. 20 - Read some in morning. Chief man an Agha, - anxious for his son to learn to read, so much that he had brought a Mollah at his own expense to teach him.
~~Ras el Ain~~

Ras el Ain - S.W. from Haysheri 9 hrs -

300 H.- Circassians.- Sad state,- Everything going down.- Sheikh wished to see list of books, & expressed great surprise that the Christians have so many books! Also, that they send out Colporteurs.-

Sat. Feb. 21.- Struck out for Dere ez Zor in company with a Kai Ma Kam,- going to West of Jebel Aziz.- Spent night at Mertez Ali,- some 3 hrs. S. of Ras el Ain.- 15 H.- Moslems,- Circassians.- Passed but ~~one~~ three villages,- very small.- Evening, talk,- with Kai Ma Kam, & others.- K.-K.- says, Were it not for that one word, that Christ is the Son of God, we should all be Protes,- there is no other religion like it.

Sun.- 22.- Obliged to travel for sake of companions.- Spent night in the mountain, having marched steadily over 12 hrs.- Southward,- no village nor sign of habitation all this distance.-

Mon.- 23.- To the south,- as yesterday, a long day, no signs of human being,- spent night in plain.- Uncomfortable night,- heard companions talking over Christian religion,- praising & criticizing. Got up & went to them & had long talk.-

Tues.- 24.- To the south.- long day.- No villages.-

but many tents in distance. Kept going till near two hours after sunset, hoping to come to village or tents, & finally camped out.

Wed. 25. Southward, & a little to East. Many tents, - reached the Dere afternoon.

Thurs. 26. Many came, having heard they had books.

Fri. 27. Still greater multitudes, - & in these two days sold most of the stock. A boy of 15 years, Arm. Catholic, who bought Test. yesterday, came today in sorrow to show how the priest had torn it! Sold Test. to Son of Kadhi, & to nephew of Mohassabeji - also to scribe of Tahfoo - & Bible to Mulazime & Arabic Bible to 2d teacher of Mareset Reshdeyah - & Isaiah to Moslem boy. Arm. Catholic priest active opposition, - persuaded Moslems & others not to buy, & some to tear & cast away.

Dere ez Zor on west bank Euphrates, - some 20 or 30 feet above the river, - main branch of river some 3/4 of an hour distant, cross in ferry, - Smaller branch close by city, cross on ~~river~~ bridge - 1800 houses - ~~Moslems~~ 80 Christians, - Papal Syrians 50 or 60, including old Syrians. 5 Papal Armenians, a few Greeks, old Armenians & Kaldeans, rest Moslem.

Arabs,- an independent mutaserriflik,- connecting direct with Constantinople,- includes Virran Shehr, Ras el Ain, &c - Wish to add Nisibin & make it a wilayet -

Among the Christians only two priests,- one Papal Armenian, one Papal Syrian,- Each professes to keep a school,- 5 or 6 boys whom they teach reading & writing but so imperfectly their parents are disgusted & want a Prot teacher - Said if a teacher will come, we will find some 40 pupils at least. These men are intelligent, & civilized,- dress well,- like Aleppolees -

Moslems,- have Madresy Reshdeya - 3 teachers 200 boys - teach arithmetic, Geography, Grammar, Writing, of languages only Arabic & Turkish,- Supported by government. Two other schools, private teach Grammar, & religion - one has some 20 pupils. the other less -

An enterprising, prosperous city. Center - Bring goods from Aleppo, Aintab, Damascus, Oorfa Diarbekir, Mardin, Mosul, Bagdad, &c - Principal business, merchandise -

Sun. March 1 - Much talk with a Circassian - During the week, invited out a number of times Sometimes to eat,- sometimes simply to read.

(Has reckoned one week too much at Dere)

Wed. March 11 - Started out on the right bank of the river to the East - to Miadin - 10 hrs. on the river, - passed 6 villages, small, Moslems - 300 H. + - Moslems - Spent two nights - Talk - Read a good deal from Bible -

Returning to the Dere spent night among the Arabs - Second day visited a number of small villages - Came to the Dere -

Sat. 14 - After return - Son of Kaimakam took Clasp Test. from 'Abd el Ahad, - price 8 p - but he gave only 5 - tore out the book & cast into the river, keeping the covers & clasp - Mukhy 'Asho went & reproved him for treating the book so, & got the other 3 p! Report got out they had been imprisoned for selling books, - created some excitement among those who were favorably disposed toward them -

Fri. March 20, - Started out again on right bank to West - Few villages, - inhabitants absent - Spent night at post station two hrs from Dere - Read & talked -

Sat - 21 - Tibni - 2 hrs - W - 10 H - people absent Returned to Dere -

Sun - March ~~22~~ 15 - Spent in reading & talk - Some impression from priests, who try to prevent men coming - Say, we want to come, but we are afraid we shall incur the displeasure of the priests, & you will go away, & we shall be left - In places where invited out the women too, would gather, & express their desire for some one to teach them -

Sat. March ~~28~~ 21 Started for home - Crossed the river & spent night in plain -

Sun - ~~29~~ 22 - Soor - N.E. - from Dere some 12 hrs. ~~left~~ right bank of Khabûr, - a few tents - Arabs -

Mon - ~~30~~ 23 - Mérgade - N - 10 hr - also on Khabûr Many tents - Read much to Arabs in night -

Tues - ~~31~~ 24 - Spent night in plain - no villages nor tents on this side -

Wed - ~~Apr. 1~~ Mch. 25 Shidady - N.E. - some 10 hrs from Mergade - Ferry over the Khabur - Mudir - No houses - Spent near half the night, reading & talking -

Thurs - 26. Ajaja - N.E. - ~~6~~ 3 or ~~7~~ 4 hrs - Old ruins - Excavations have been made - Sculptured rocks now exposed to view -

Fri. 27. ~~3~~ Ah Sitcha. N. 6 hrs. Derryour Khabur. Saw 5 or 6000 'Arabs. Spent night among the Sherabeyat 'Arabs. Read much.

Sat. 28 ~~4~~. Majdab. N. 6 hrs. Large hills. old ruins

Sun. 29 ~~5~~. Came among the Sherabeyat in morn. & spent day reading.

Mon. 20. ~~6~~. Ras el Ain. N. 10 hrs. Saw many Arabs.

Weran Shehr. N. 10 hrs. Spent night with Shiekh of Adwan Arabs before reaching. Much talk & reading.

Tues. 31. ~~7~~. Spent night at Weran Shehr. Boy wished to buy Test., Arm.-Catholic priest prevented.

Wed. Apr. 1. ~~8~~. Noolak Che. E. 1 hr. Spent night ~~with~~ at Mustapha Milhems, great man of Yezidees. He is dead, his son in his place. Not so eager in the matter of learning as on previous visits. Reason, probably, from influence of patriarch, of whom they have sought assistance.

Thurs. 2 ~~9~~. Ashkhino. E. 2 hr. 30 H. Yezidee.

Meminik. E. 2 hr. 30 H. Yezidee.

Koreya- E. 2 hr- 30 H.- Yezidee-

Fri- 3- Mangasore- E. 2 hr. 20. H.- Yezidee-

Arabetay- E- 2 hr- 40 H.- Moslems-

Dayshe- E. 2 hr- 30 H. Yezidee- Spent Night-
Wished to buy Vow.-Bible.- not money-

Sat. Apr. 4- Darik- N. 3 hr- Went with the brethren to make Easter calls Sunday! So Sunday & Monday spent in reading & talking-

Tues. 7- Came to Mardin-

Trip to Sere Yore by Mukhy Asho.

Date. Apr. 23ᵈ – July 25ᵗʰ 1885.

Left Mardin by caravan direct for the Sere, having with him about 25 Liras' worth of books. Had no opportunity for conversation outside of the 70+ persons who composed the caravan. Special opportunity for talk was given by the death of a child 2½ yrs. of age.

A description of this place with its schools is found on page 31ˢᵗ.

The Moslems there, by their own confession, as well as by outside testimony are descendants from Jews. They are not bigoted, & most of them are readers. They are anxious for conversation and are especially partial to the Old Test.

When they perform religious sacrifices they sprinkle the door posts & the upper lintel of their house doors. Their countenances, dispositions, mode of wearing the beard & general appearance of their houses seem to favor their Jewish origin.

While the colporter was in the place some ten students from the military school at Bagdad passed through on their way to complete their military education at Con.ˡᵉ They stopped three days & spent much of this time with our colporter. While discussing the genuineness of the Scriptures with him, a Papal Armenian passing by attempted to enter in the discussion against the colporter, claiming that his books had been tampered with. But he only drew upon himself the ridicule of the company by the ignorance he showed in his remarks.

These students bought as many books as they had money to purchase, & were both surprised & pleased to find such food in that desert.

The chief teacher of the Reshdeeya school requested the colporter not to sell books to his students lest they neglect their text books. He did not do this because he objected to the books, as he showed by himself purchasing a copy of Scriptures & other books. He also told the colporter to sell as many books as he could to the graduates of the school.

Evenings were spent in conversation in private houses, & in reading the Scriptures. Also so far as he had opportunity he would teach the children of the house to read.

On the Sabbath in the day time he would visit the houses by appointment in order to bring the truth to all the members of the family & to all others who might come in. He was especially able to do this in 5 houses, one of which was that of the Papal Syrian priest.

Sales were 900. + pe.

Trip of Mulchy Esho & Shemmas Hannia to the Northern & Eastern portions of the Mardin field.

Date. Aug. 25" – Oct. 9".

Tues. Aug. 25". Keferdel. 4 hrs. N.W. of Mardin. Moslem. 30 or 40 houses. Men busy in the fields; no opportunity either to sell books or to converse. Thence to Tezian 2 hrs. N. No chance to sell & no place to abide for the night. Thence to

Berniaht. 2 hrs. N.E. Went direct to the mosque & had a chance to engage in conversation. Was asked "Why do you go about with books?" Ans. "To make known to men the way of salvation. Here a Sayid, his son & 12 pupils gathered. They were asked how God can save the sinner & yet preserve His justice intact. This opened the way for conversation. The Sayid dwelt on repentance of the sinner without any atonement. The colporters dwelt on the necessity of some atonement by which God can be just & yet justify the ungodly.

Also read extracts from O. & N. Test. & compared the incidents with the records of the same in the Koran, seeking to establish the truthfulness of the former on the ground of priority, & that the latter were borrowed from the former.

The Sayid entertained the colporters that night.

No sales.

Wed. Aug. 26th. 2 hrs. E. Bakistan. Moslem, 40 houses. Koordish speaking.

1½ hrs. N. E. Ahucenah. Did not remain because of disturbance between two parties in village.

1¾ hrs. N. Kurdilek. Moslem 50 houses, & one or two houses Christian. Koordish speaking.

2 hrs. N. W. Eesah-poovar. (Fountain of Eesah) Christian 30 houses & Moslem 5 houses. Koordish speaking. Lodged at house of Kehia. Sold three books, also read a great deal & talked on roof at night. Subject of talk— necessity of embracing the religion revealed of God & adapted to the necessities of man. Village without a priest, about 22 houses are Syrian & 8 Armenian.

Want a teacher who knows Arabic, Turkish & Koordish & will give house & part of salary.

Thurs. Aug. 27th. 2 hrs. N. E. Ambar-cheeah. Moslem, 30-40 houses. Koordish. No chance for selling or talking.

2 hrs. N. Keberloo. Moslem. 10 houses. Koordish. No sales or talk.

1½ hrs. N. E. Kherbet Hanna. Christian 30 houses. 10 of them from Killeth, speaking Arabic. The rest speak Koordish. Spent three hours in reading & speaking. No sales.

1 hr. N. Saadeeyah. Christian. 180± houses 120 Armenian, 60 Syrian. 25 Arm. & Syr. became Papists

last winter. Koordish. Stopped at Kehya's. Talked for three hours on how Christ is to be made available for salvation. No sales.

Fri. Aug. 28th. 2 hrs. W. Ak Tepeh. Moslem 50 houses. Koordish.
2 hrs. S. W. Ōmerah. Moslem, 30 houses. Koordish. No opportunity to sell or talk.
1½ hrs. S. Altu Khūrri. Moslem, 15 houses. Koordish. Spent the night with the Sheikh Kāsim. School of 30 pupils who come from far. Sold copy of Gen'l. History. Considerable talk with the Sheikh's son.

Sat. Aug. 29th. 2¼ hrs. N. Shukurlu. Turcoman village. 150 houses. No chance offered.
3 hrs. N. by W. Diarbekir. This time more religious conversation than ever before with Greek & Papal Greek, & Chaldean & Syrian Papists, & Jews. Sold in 10 days of stay some 330 ps. worth of books. Chaldean priests not allowed to visit among their community without having a copy of the Test. & reading from it to the inmates.

Mon. Sept. 7th. 1 hr. S. Kaabe. Christian 100+ houses. Spent the night there. Talked with the brethren there.

Tues. Sept. 8th. 20 m. S. Charokee. No chance to sell or talk.

3 hrs. E. Saate. Christian village 150. Armenian spoken. Stopped two hrs. & talked but sold no books.

2 hrs. N.W. Karabosh. Spent night & next day.

Thurs. Sept. 10:

1½ hrs. E. Journiki. Christian, 25 houses of which 3 or 4 Moslem. Koordish. Short stay. No sales.

2 hrs. N.E. Karakoja. Moslem 20 houses. Koordish.

1½ hrs. N.E. Yoke-Yingi. Moslem 30 houses. Koordish.

2 hrs. N.E. Karengo. Moslem 20 " Koordish.

2 hrs. N.E. Ishoc. Moslem, 20 " Koordish. Sayeds there — very religious — school of 30 grown pupils from various places. No sales.

Then passed through 4 small villages to

3 hrs. N.E. Village of Ameer. Moslem 15-20 houses. Koordish. The Ameer has a ~~school~~ Moolah & the Moolah has a school of some 12 pupils. Spent night & had a good talk with pupils of Moolah on need of doing what is pleasing to God.

Fri. Sept. 11:

1 hr. E. Bashneekh. Christian. 150 houses — chiefly

Armenian. Stopped 1½ hrs. School of 15 pupils, (in winter 80) Sold to teacher Bible + Gospels in Arm. Turk. Talked with the teacher on his duties toward the pupils. Also with two priests. (Koordish).

1¾ hrs. N. Spere Silli. 30 houses, ½ Moslem &, ½ Arm. & Syr. Neither priest nor Moolah.

1½ hrs. N. Kefrjell. Christian village 20 houses, language Koordish. No priest.

1¾ hrs. N. (?) Hazro. (Belongs to Harpoot field.) Spent the night there in conversation with the brethren.

Sat. Sept. 12".

2 hrs. N. Shemahem. Jacobite & Arm'n. village of 150+ houses. Language Arabic. Remained day & Sab. Read most of Sab. till āser. There are 2 Priests & Monks to the Jacobites & 1 Priest to the Armenians. But the priests do not hold daily service. Sold only one Koordish Test. Had conversation with a priest on the duties of a shepherd of souls. He does not know how to read. No schools.

Mon. Sept. 14".

4 hrs. S. Hasseina. Christian village, 200 houses. Mostly Armenian, Lang. Koordish. Spent the night. Only little opportunity to speak on account of trouble

occasioned by soldiers who siezed the animals. No school now though formerly there was.

Tues. Sept. 15th.

1 hr. S. E. Kinyat. Christian village, 40-50 houses. Mostly Armenian, lang. Koordish. No opportunity for talk. Stopped ½ hour.

2 hrs. S. E. Meer Alyah. Christian. About 40 houses. Koordish. No priest nor school. Worse than any other place because they absolutely gave no opportunity for talk.

2 hrs. E. Journiki. Armenian village 150 houses. Koordish. Priest but no school. Long & profitable conversation with them on right use of the cross of Christ,— to advance in holiness daily. No sales. Spent 3 hrs.

2 hrs. E. Sahlikah. Armenian village, about 40 houses. Koordish. Spent the night. There is a school. Had a conversation with the priest about the human & the divine nature of Christ. No sales.

Wed. Sept. 16th.

3 hrs. E. Fayrah. Armenian village of 300 houses. Koordish. School now of 20 pupils. In winter very many. 3 priests. Conversation with the teacher

on the need of his being governed by Christ's command
Spent 1½ hrs. No sales because they wanted Arm. books.

2 hrs. E. by N. Gerbesha. 30 Arm. houses & 10 Moslem. Koordish. No conversation & no sales. No priest & no Mollah. Stopped 15 min.

2 hrs. N. Koorete. Papal Armenian village of 80 houses. Koordish. Books stolen to the amount of 8 ps. but no sales. Had long & interesting talks with some Moslems - strangers. School of 20 pupils. Spent 3 hrs.

1¾ hrs. N. Farkin. Work there now better than ever before. Son of a priest very spiritual. Had a long conversation with him in the ruins of the old church. No sales. Spent the night.

Thurs. Sept. 17th.
4 hrs. S. E. Heeleen. Arm. vill 100 houses. Koordish, 2 priests & a school of 20 pupils. Spent night. Good opportunity for conversation. No sales. Wanted books in Arm. More enlightened on religion than any other village in Sileewah.

Fri. Sept. 18th. 2¼ hrs. E. Goondi jâno. Arm. vill. 90 houses.

Language Koordish. Priests & a school. Had a long conversation in the kehiah's house. Some of the young men of the village had studied at Hazzo, 7 hrs. N. E. Wanted books in Arm. & Turkish but none with them. Advised by the kehiah not to go to Hazzo & ~~Zok~~ Zokh because of danger especially to men from Mardin because of recent feud in which men on both sides were killed. Spent 3+ hrs.

2 hrs. S. E. Belawella. Moslem, 30 houses. Koordish.

3 hrs. S. Kayriki. Christian vill. 100 " (70 Syr. 30 Arm. Koordish. 2 priests. No schools. No one rec'd them because they were Prot. until finally a potter an Arm. took them in. Spent the night there. Long conversation on the Sacraments. No sales.

Sat. Sept. 19".

2 hrs. S. Shanderki. Moslems 20, Christians 10. Koordish. A moolah ~~but~~ no school. No priest. No opportunity for conversation.

2 hrs. S. Almădeena. Moslems 200, Christians 10. Koordish. Large school of adults, 30+ pupils. Had long conversation with the moolah & pupils on the Bible as showing the way of reconciliation with God. They objected to the Trinity & charged the colporter with a corruption of the Bible. Spent 3 hrs. but made no sales.

The Moslems do not allow the Christians to erect a church building because they say they cannot endure to hear the prayers of Christians.

1¾ hrs. E. by S. Geray-seerah. (Hill of leeks) Moslems 50, Christians 30. Koordish. Did not stop as there was a feast.

1½ hrs. S.W. Yorik. Moslem, 15 houses.

2 hrs. S.W. Say-gürka. (3 hills) Moslem, 20 hous.

1½ hrs. S. Sheikh-Chopana. Moslem, 15 houses. Stopped ½ hour with a reader. No sales.

2 hrs. E. Jän-Derki. (Convent of spirits) Moslem, 10 h.

2 hrs. E. Ayleh (?) Armenian vill. 100 houses. Koordish. Priest most enlightened of any he has seen. Uses Prot. Bible in the church & translates into Koordish to the people, saying he considers it a sin if he does not give them to understand the meaning of it. Has brought up at least 10 young men in morality & knowledge of the Bible.

The colporter remained in the house of the kehiah over the Sab. & had a spiritual conversation with him & others — comparing the Word in Arabic, Koordish, and Armenian. Sab. evening spent 4 hrs. in conversation with the priest. No sales. Wanted Arm. books.

Mon. Sept. 21st. Pah-sore-ki.
2 hrs. N. Arm. village of 30 houses. Found men who wish to converse on religious subjects, but without knowledge. Also a man who is deeply interested in the Bible & who bought books. There is a priest but he does not remain. People are anxious to send boys to Diarbekir to school. Spent 3 hrs. in talk.

1¾ hrs. S. W. Kriki. Moslem village of 60 houses & a few Arm. Koordish. School in the mosque, of large pupils, 20 in number from various villages. Stopped 2 hrs. at a house where some 20 were assembled & read & talked from Matt. 5 & 6., especially on prayer. There were some Christians present & were asked by the Moslems why they did not buy books. Answered - "we want Arm. books & they have none". Some of the pupils wondered that such spiritual learning was to be found among Christians. The colporter replied that the source of spiritual knowledge was to be found in the Bible & urged them to purchase & compare the Bible & Kran to satisfy themselves.
They made them eat before leaving.

1½ hrs. E. Bi-lade-ur. Arm. village of 200 houses & a few Moslems. Koordish. Spent the night. They wanted Armenian books. The colporter spoke to travelers stopping there – officials from the region of Constantinople. No sales. There was a school, but the teacher had been guilty of misconduct and dismissed from the village.

Tues. Sept. 22".

9 hrs. N. E. Sâerta. Moslem village, 25 houses. Koordish. Spent the night. Had conversation with the villagers & travelers from Zoke.

Wed. Sept. 23".

8 hrs. N. E. Sert. Remained 7 days. Sold 100 ps. worth of books. Had much conversation in the market places, especially with Moslems, & reading of the Bible. Visited Tillo, village of the Sheikh to whom he sold a Bible & vowelled Psalms, & with whom & his sons he held long conversations on the birth of Christ & His mission to the world. Had long conversations with the captain of the soldiers on the Trinity. Three days were spent in the large mosque in conversation with moolah Yusuf & others who were wont to gather there.

Tues. Sept. 29"

8 hrs. S. W. Saerta. Arrived late & spent the night.

Wed. Sept. 30th.

5 hrs. S.W. Jan-esker. Jacobite village of 70 houses. Koordish. No school. There is a priest. No opportunity to talk.

2 hrs. S. by E. Gaydorgi. Moslems 20 houses & a few Christian
No chance either to speak or sell.

2 hrs. W. by N. Yerjel. Moslems 30 houses & some Christian. A moolah but no priest. Conversation with the moolah on the antiquity of the Bible.

1¾ hrs. W. Bahurzuk. Arm. village of 20 houses. Koordish. Spent the night there. No priest & no school. Open to hearing the Gospel & interested in religious conversation. Wanted Koordish Test.

Thurs. Oct. 1st.

2 hrs. S. Keraydeeya. Moslems 30 & Christians 10. Koordish. No moolah or priest. No chance to talk.

4½ hrs. E. by S. Bahrisil. Moslems 40 & Christians 30. Koordish. A priest but no school. Had conversation with the priest. Wanted Arm. books.

1¾ hrs. E. by N. Keferzo. Jacobite village of 150 houses. Koordish. 2 priests. Spent the night. Had a conversation, attentively listened to, in regard to salvation by Christ alone. The kehiah in whose house they were having learned the direction of their talk stopped it & threatened to imprison them if they refused to listen. He was under the influence of liquor.

Fri. Oct. 2".

6 hrs. S. by E. Hassan Kefe. Passed by villages without stopping on acc't of the necessity of traveling with others, not knowing the road & not wishing to be alone. The work there between life & death. Spent Sat. & Sab. Had a conversation with a Sheikh for an hour on Christ's death & resurrection.

Mon. Oct. 5".

4 hrs. S. Kefr Jose. Spent the night & conversed with Papists.

Tues. Oct. 6".

1½ hrs. E. Erdi. Stopped 2 hrs. but could do nothing because of the presence of soldiers who gave the whole village no rest.

Kefrah. Did not stop as the villagers had fled on account of the approach of soldiers.

2¾ hrs. S. by W. Bati. Spent the night. Had religious conversation with the brethren & others in the evening.

Wed. Oct. 7"

1½ S. by W. Midyat. Spent the night.

Thurs. Oct. 8":

4 hrs. W. by N. to Abshe.

Fri. Oct. 9":

10 hrs. W. by S. to Mardin.

June 1, 1888 – 'Amoos Yakob with 'Abd el Ahad Sado started out on trip to Wiran Shehr, &c – Returned July 7 –

Fri. June 1 – Tel Harin – 8 hrs. S.E. – Moslems 50–60 houses. Mollah, 6 pupils –

Sat. June 2 – Kharab ed Derb – S. 1 hr – 17 houses Moslem –

Beer Tawa – S. 1 hr – 30 houses Moslem –

Tel Sháer Kado – S. ½ hr – 35 houses Moslems –

Tel Shaer 'Ali Atesh – S. ½ hr – 15 houses – Moslem –

El Khuragee – S. ¼ hr – 10 houses – Moslem –

Belle – S. ½ hr – 3 houses – Moslem –

Karangose – S. ¼ hr – 10 houses Moslem –

Koda – S. ¼ hr – 30 houses – ½ Moslems ½ Yezidee – Spent a Sabbath – Nothing special, – people in harvest, fear of Arabs –

Mon. June 4 – Kughlee – S.E. 1 hr. or more – 15 houses Moslems –

Karengo - S. 1 hr - 35 houses Yezidee -

Gandore - S. ½ hr - 25 houses. Yezidee -

Mareet - N. 1 hr. 33 houses Yezidee - Why do you bring us books - To persuade you to buy & read, that you may be persuaded of the truth - Don't you know we won't be persuaded - But this will be a testimony against you in the judgment - Said, "true" -

Chetully - N. 1 hr. 20 houses - Moslems -

Chemukchia - N. 1 hr - 18 houses. mostly Yezidee -

Tues. June 5 - Beg Megloo - N. 1 hr. 9 houses Yezidee -

'Ain Kurd - N. 1 hr - 25 houses Moslem -

Bagân. N. ¼ hr - 40 houses Moslem -

Madaŭar - S. 1 hr. 10 houses Moslem -

Khasikky - S. ½ hr - 25 houses Moslem -

Tel Kenn - S. 1 hr. 40 houses Moslem -

Wed. June 6 - Abu Gally - N ½ hr - 15 houses Moslems & Yezidees - 2 houses Syrians -

Baba Mahmoud - N. 1 hr. 15 house Moslems
Moolah - asked for book we did not know. Showed him others & S.S., - said these won't do.

Abu Garade - N. ½ hr. 30 Moslems.

Gubary - N. 1 hr. 20 houses Moslem.

Akrabeya - W. 1 hr. 18 houses Moslem

Meshkoke - W. 1 hr. 30 houses Moslem.

Khane Sore - S. ¾ hrs. 20 houses Moslem.

Tel Elun - S. 1 hr. 40 houses Moslem.

Thurs. June 7 - Kerbutle - S. ½ hr. 25 houses Moslems.

Gunameÿa - S ½ hr. 15 houses Moslem.

Tel ekdēsh - W. ¾ hr. 30 houses Moslem.

Karamaneya - N. 1 hr. 50 houses Moslem.

Chetully Kikeya - N. 1 hr. 20 houses Moslem.

Derbaseya - N. 1 hr. 35 houses, mostly Yezidees, some Moslem - One said, would if all e village wd agree in asking a teacher, tt we might learn something, but a rest visit _ a Yezidee -

Fri. June 8_ Zerebeshky_ W. 1 hr_ 35 houses Moslem
Read much to them.

Klabeen_ W. 1 hr_ 35 houses Moslem_

Haj Derwish_ S. ½ hr_ 20 houses Moslem_
'Awenny_ S. ½ hr_ 35 " "
Sheikh Aish_ N. ¼ hr_ 15 " "
Sat. June 9_ Haylaleyah. S. 1 hr_ 15 houses_ Moslem_
Belleh_ S. ½ hr_ 15 " "
Kefr Tooth_ N. 1 hr_ 15 " "
Korrya_ N. 1 hr_ 20 " "
'Abd el Guaim_ W ½ hr_ 35 " "
Bayjeya_ N. 1 hr_ 16, 5 Syrian 10 Moslem_
Spent Sunday_ Had disputes, &c_

Mon_ June 11_ Ag Zeyaret_ N. 1 hr_ 20 houses Moslem.
Teltin_ W. 1 hr_ 25. " "
Gergore_ W. 1 hr. 10 " "
Ke'roone_ S. 1 hr. 10 " "
Abu Katere_ S. 1 hr. 10 " "
Jehoosheya_ W. 1 hr_ 20 " "
Meshkoke Khalaije_ W. 1 hr_ 10 " "
Tues. June 12. " El Kabir. W. 1 hr_ 30 " "
Moolah took Proverbs & Story Yusef_

Kuzzilly - N.W. 1/2 hr - 25 houses Moslem -
made a short day, because of robbers -

Wed. June 13 -
Cherdiz - W - 1/2 hr - 20 houses Moslems -
Balfus - W - 1 hr - 20 " "
Selue - W. 1 hr - 50 " Yezidee -
Read, sung. Found some Dasik brethren -
Dayshe - W. 1/2 hr - 25 " "
Found Yezidee who could read -

Thurs. June 14 -
Gorgenny - W. 1 hr - 15 houses Moslem -
Bidlaogan - W - 1 hr - 20 " "
Arbetay - W. 1 hr - 30 " "

Fri. June 15 - Koree - W - 3 hr - 30 " Yezidee -
Big man Othman says Why do you bring books, none of us can read. If the Khawajat will put their hands on us & stand up for us in gov't, we will learn to read, &c - Wished to write a letter to us - Said he would have it ready when they came back fr Weran Shehr, but when they came was not at home.

Merzmenik - W - 1 hr - 25 houses Yezidee -

Sat. June 16 - Shakhin. W. 1 hr. 40 " "
Olakchuya - W. 1 hr - 60 " "
Weran Shehr - W. 1 hr - 13 houses Syrian - 15 Armenian, &c -

Sunday, met some Protestants there, but had difficulty for language - Spent Mon & Tues, going about with books, - met priests - Arm. catholic priest wd not allow his flock to buy - and went to tents of agha, he was not there -

Thurs - June 21 - Reehaneyat - S. 1 hr. 10 houses Moslem.
Anaba - S. ½ hr. - 40 houses Moslems -
Bashkeuy - E. ½ hr. - 25 " "
Kenny Sagiery - E. 1 hr. - 20 " Yezidee -
" Kebiry - E. ¾ hr. - 30 " "

Fri - June 22 - Chachany - N. 1 hr. 20 houses Yezidee.
Ishkeen - N. ½ hr. - 40 houses Yezidee.
Akh Majord - N. 1. 20 " "
Geerbel - W. 1½ hr. 20 " "
Kaheya Sheyab - Wished a teacher - Begged them to pray for him -
El Jaafar, - W. 1 hr. 35 houses Yezidee -

Sat. June 23 - Dewana - N. 1½ hr. 25 " Moslem -
Owjakh - W. 1½ hr. 25 " "
Aiyub pay Khumfer - N. 1 hr. 30 " "
Here the Tomb of Job! -
Et Tel Koran - S. 1½ hr. 30 " "
Ebrahimeyet - S. 1½ hr. 40 " "
Weran Shehr. S. 1 hr.

Mon. June 25. Bahluje. N. 1 hr. 20 houses Yezidee
Burj. E. ½ hr. 15 〃 〃
Eshkin. E. 1½.

Tues. June 26. Mella Kujr. E. 1½ hr. 20 〃 〃
Gedda. E. 2 hr. 20 〃 〃
Kara Kuzeya. E. 1½ hr. 15 〃 〃
Mangasorr. E. N. ¾ hr. 10 〃 〃

Wed. June 27.
Mangasore the other. N. ½ hr. 20 〃 〃
Enjerloo. E. ½ hr. 20 〃 Moslem.
Kuzil 'Aythan. E. 2 hr. 20 〃 〃
Ger Khanike. E. 1½ hr. 10 〃 〃
Mookhatee. E. 2 hr. 20 〃 〃
Kharaee. E. ¾ hr. 20 〃 〃

Thurs. June 28. Hoofeya. N. 1 hr. 15. 〃 〃
Here a Moolah without money wished Bible on credit.
Baysookee. E. 1 hr. 20 〃 〃
Kasr Row. E. 1 hr. 20 〃 〃
Tel Bisew. E. ½ hr. 150 〃 〃

Fri. June 29. Darik. N. 1 hr.
Sat. 30. Hasaneeya. N.W. ¼ hr. 30 〃 〃
Sun. in Darik.

Mon. July 2. Golagleg. N. 3 hrs. 20 〃 〃

Tues. July 3. Jellicka. N. 1/2 hr. 15 houses Moslem
Dahoodeya. N.E. 2 hr. 40 houses Yazidee.
Read from Test. & talked. They say God has not given us a commandment to read.

Wed. July 4. For fear, left Peran.

Bukhtaree.	E. 1 hr.	20 houses	Moslem.
Khaw Akpore.	E. 1 hr.	15 "	"
Shurik.	E. 1 hr.	10 "	"
Altokhuree.	E. 1/4 hr.	10 "	"
Tiskharat.	E 3/4 hr.	10 "	"
	E 1/2 hr.	5 "	"
Sooadiyah,	E 1 1/2 hr.	30 "	"
Khutzneeran.	E. 1 hr.	30 "	"
Thurs. July 5. Akhtapa.	E. 1/2 hr.	10 "	"

Sheikh gave list of books he wants.

Kowsan.	E. 1 1/2 hr.	30 "	"
Shuxtee.	E. 1 1/4 hr.	40 "	"
Auzna.	S. 1 1/2 hr.	150 "	" 10 Xn.
Fri. July 6. Bakestan.	S 1 hr.	50 "	"
Burisht.	S. 3/4 hr.	60 "	"
Toozeyan.	S. 1 hr.	170 "	"
Kaferdel.	S. 1 hr.	45 "	"

Sat. July 7. Mardin. S.E. 6 hrs.

July 17, 1888- Mukhy 'Asho with 'Abd el Ahad Sado:- North to river, & down the river to Jezireh- Return via Midyat- Aug. 14-

Sept. 24, 1888 – Mukhy'asho with Shemone Antar to Dere ez Zore – Return 29 Nov –

Went direct to Zore, arriving Oct. 2 –
After three nights went to Aana, – all moslems except a few Jews, – perhaps 1000 houses or more, – noted for their piety. One night a military officer came, half drunken & wished to take some books to examine, – they told him to come in the morning – He went off angry & entered complaint – Second day summoned before gov't – Rais el belledeyat addressed them kindly, Why did you not come to me for permission, so tt no one shd molest you? &c – Replied, with all my going about never yet found a place where it was required tt I shd get license from belladeyat. Books left in his house till next day, when they went to gov't building – Officials gathered, – the officer who made complaint had found in testament the passage whr X is spoken of as having ascended on high & sitting at right hand of Father – He drew Kaimakam's attention to it as being blasphemy (?) – K replied this is their belief & from time before our prophet – Finally K. & others bought a number of books –

One day an Effendi came & said he had bn examining Bible, – found names of prophets who r accepted by them, but why n Mohammed's name amongst them.
Reply, – If this book s fr God, e question must be referred to Him. He acknowledged tt it s fr God, & tt e burden v proof v change having been made s pu those who claims tt it has bn made –
Many came to talk – Women held in much esteem & are circumcised –

Mukhy 'Asho & Shemo to Midyat, & to Jeziret,- Left Mardin Dec. 24, 1888- returned, M. 'Asho Apr. 20, 1889.

Ma Serta,- Midyat,- (Habsenas, Arnas, Salah, Bati, Erden, Kefrah, Zas, Kenboran, Chūki, Sewillo, Khaleelah, Boksian, Hallah, Hashterek, Mezezakh, Ain Wrd)- Deir el 'Amr, Keferbi, Basabreena, Sary, Middho, Azakh, Munsureya, Jeziret, Esfis, Kuwakh, Babukka, Ain Serry, Midyat, Mardin-

Jeziret, Basabreena, Middo, Habsenas, door open for gospel work- Wish teachers, & will send their childrens-

Yukhy 'Asho & Shemo, - to Jezireh & on the plain to Wiran 'Shahr - Left Mardin May 13, reached Mardin 20 July - 1889 -

Zoeli, Dara, Kasr Muhammed Kheyro, Kr Serro Khan, Nisibin, (12 days), - Mahrika, Ba Wrde, Ain Serry, Ba Bukka, Azakh, Jezireh, (4 days) - Eiscareen, Ba Wrde, Howatele, Nisibin (10 days) Kasr Serro Khan, 'Amūda, Zoeli, Tel Ermin (4 days), Kuzilly, Sheikh of the Yezidees, Wiran Shehr (4 days), Darik, (3 days) - Mardin -

Nisibin, Dugerra, Tel Ermin, Wiran Shehr, with teachers, - opportunity for talk every where, & especially among Moslems -

Nisibin - At first much talk with Jews, & then with Moslems - Little with Xns. A Moslem, gypsy, Alee fr Resh kota - about 20 yrs old. Keen & sharp - Met him last fall at 'Ain Amr Agha, with Aboshe - Saw him bringing references fr Koran in talk with his companions - Fell into conversation, - Isaac, how change for ram, & so substitution & X - Now met him in N., & greeted as brother, this conversation still in mind - second day, came very early & roused me from sleep, wishing to know truth about Xn religion - Ramadhan - took Bible & spent

night in study - came in morn w yellow
face - studied two books first night - Gen & Ex -
Said, you go contrary to book, f it forbids worship pictures
& you worship em - Ans - We do n worship pic-
tures - But I h seen in chchs of Xns - Yes, but
ther r dif sects r Xns, & we d n worship pictures,
Yr book s one, how is it you differ in worship,
why n worship one - You, too, h one book, but
you r many sects & opinions - Replied, then
we will leave one side those who go contrary to
e book & consider e books alone - Then we
must know e true book to know by wt must b
guided - Assented, but asked how c we know
e true book - Easy, - some things hard but
this easy - first, e first & true book fr God, - first
we know, e ~~Bible~~ Pent, Psalms, Test, - Pent
testifies X l come, 2d also - 3d tt He h come -
Also contains holy guidance enough f man -
E last, Test, closes e matter & gives no expec-
tation r further - Thrfr, we do n turn t Koran -
Said, Stop - then the Koran superfluous, -
but how s it so venerated, so many followers -
any - Wt we h s enough, so we do n accept more -
but ther r many Sects ~~Communities~~, each its book
held in high estimation, but w out true
divine evidence z Bible & Psalms - Said, Say
your thot right out w out ~~fe~~ fear - At last
I said, - we know e 3 books fr God, & you too

know me – Assented – These books put before us a strict line so we m n turn t another book – If we turn, shows we doubt our book – At last he said, I believe e 3 books fr God, & wh ev comes after e must agree w em or fall – Only 2 things 1 – If thr b n be change made in em – 2. I will n believe e whole world, except I study e book myself – I must know f myself. At last we begun to talk v e incarnation, – said I accept ~~an adoption~~ – w e explanation you give (i.e. – e differing fr common idea v Moslems) – if thr b be n changing v book. When incarnation w explained, said we h this idea also, & like it; e accept 4 superior t rest v prophets – Moses, David, Christ, & Mohammed – reckon ey had divine Spt above all others, & wh none other had – We take X only in this rank – Asked, do you say this fr your 'akl, or fr book – From book – Said I must see it in both Bible & Test – Arrange yrself w me tt I m see – So referred to prophecies & Psalms – Gospel, too. Was satisfied (e condition being tt thr b n be change in book), & desired t speak v H. G. Begun t refer t places wh show tt H. G. is God, & His work – Isaiah, His Spirit sent me – Gospel – Why in world – Struck on how e Father be God, & X God, & H. G. God – Then went to Patriarch's rep. & Bishop & asked to explain e matter - They feared him, & evaded questions - At last P's rep - answered e H. G. tt power by wh e prophets & fathers wrought miracles - Answered, No, e book says He s God - Asked, Does He remain, or has He gone - Ans - Has gone - No, & read passages - Ans - You know better n I! - Came to Mukhy again wout letting know had seen P's rep. desired to h pointed out ev. passage wh teaches divinity v X & v H. S. & equality w 3 persons in trinity. (P's rep so delighted t find Mukhy doing such work offered t help him if had trouble w God)

While talking w Moslems, came "papist & a Jacobite, rep. P. also present - They asked some questions on matters v wh Mukhy had conversed w em before, e wh s worship - E Moslem sitting by hearing said You d n do according t truth (ey wr endeavoring t show tt ths n t worship t oth n God) - you ought n t follow such thoughts - One answered in his folly - You do n know our talk - Ans. If I do n know your talk, h studied past yr book & wish t ask you v two things. Why do you make a rule v 7 degrees in marriage - book so f e I know prohibits 3 only - God has cursed him who worships graven or molten image, how do you allow it? Some wished t answer, but Rep - P. silenced em - saying

in Syriac, Better go, lest I break your
dignity – This man we want t h grasp e fact
tt X. o God, why shd we mix him up about
images & pictures – I know e bishop o n able
t instruct him z this man, & I too wish to
hear, tt I m learn how t defend Xn truth –
Jacobite left, & z papist did n understand
Syriac said t him in Arabic – If it wr my own
house, I shd drive you out, bcs you do hurt –
So Mukhy said t him, You had better go wr h business – & he went! After talk said, If I
wr sure man had n meddled w e inspired
word, wd n again reach my hand t Koran –
Asked him, Wt. dif do you see bet Koran & Bible
Ans. I know e Koran opposes e Trinity & e
Incarnation & e ~~Tx~~ death v X – other
matters n so important – Mukhy referred
him t many passages in Koran taken fr
Bible – After I know surely tt Bible h n bn
changed, & tt these doctrines are found in it,
I must accept it –

On this gave him Meshid Talbeen
& Ev – Xy t read –

Principal Moslem in Armuda said
t Mukhy – I saw he had spoiled Entirely in
respect t religion, & drove him away – M.
said you h n done right, – shd listen t his
word if true, & if n – advise him, – answered,

has reached point whr advice n longer profits_ Found his tracks in Naámateya E v Nisibin, Shutee, S v N., Amuda, & Dara_

In Jeziret, also in Nisibin, much talk as Jews_ In Tel Ermin, a deacon in Arm. Cath. ch left his plow & came to talk in hope v vanquishing him,_ gave attention to his talk, & when neighbors made sport v him & reviled him, replied I h here suthing better n plow or threshing floor_

Doors open evwhr f talk_

In Nisibin sold books to Soldiers,_ Uz Bash & Kadhi ea went thro street w book in hand_ Many questions asked about Bible, &c_

Mukhy'Asho & Shemmo'Attār to Dere ez Zore, Dec. 13, 1889 to June 4, 1890.

Rains in way, – 8 nights out, exposed to weather – Sick latter part of way, & on arrival. After 4 days gov't came to search for books, Some years ago a Syrian Bishop for months went to Europe, praised gov't, was ~~[illegible]~~ honored on return, decorated, – later priest from Dere went & spoke the other way – gov't angry, patriarch took away his firman, & gave back to gov't, threw his books in sea, &c. – So gov't more diligent to search –

Those who came to search, same who came last year, – looked over, & if found one authorized, returned all of that kind whether authorization printed or not – But when took e rest to gov't, ordered to bring all – Returned all that had authorization printed, but each book must have it – Then referred to Const., order came to return everything in line of S.S. & burn the rest – But some were appropriated by officials! Gov't throughout treated them courteously – Mutaserrif & Mufti both said a list certified from e Mejlis Maarif wd b all right, wd carry everything thro, even tho not printed authorization in book –

Remained after books delivered about a month.

During stay in Dere would go to houses in Ev. & Sabbaths, rainy days, &c. Special friendship with 7 houses,– 4 Arm.– & 3 Syr. Papists. Young men would come to study Bible– Six came constantly, 4 Arm.– 2 Syrians. later & one Syrian Jacobite one more Arm.– 1 merchant, 1 govt treas. 2 shoe makers– 2 butchers. 2 truck dealers– two tailors, also, one Arm.– one Kaldanee–

Some wished to send children to learn but Khanjee would n. allow– Proposed to give a room, but their leader w. engaged in a blood case– Thinks from 20 to — would have come– 100 or 150 in Madraset er Reshdiyat. 3 teachers, 1,900 p– 1,600– 1,300– a month– also schools in mosques, &c– Girls' School 35 pupil teacher from Const. Graduates ve High School in good positions–

Twice banned by priest– Talk with Jew– Baghdadlu, going to Const– Asked e Jew, wh. e first clear prophecy of X's coming. 4 hrs– Ceremonial purification, &c–

Mukhy 'Asho to Sindjar, – Left Oct. 8, 1890 – Ret. Nov. 13.

Engaged an Arab to take him to Khatooneyat, 5 or 6 hours from Sinjar, West –

Ayen – 8 hrs. fr Mardin, S. Moslem – 70 or 80 houses. Horses got away, stole shoes –

Thurs. 10. Subaheyat, S. – 10 hrs – 20 or 30 tents – Went on by night.

Fri 11, – 10 hrs – Came to Jeráhee, – waters sulphur, no village, – On again, – Caravan from Aleppo, – Arab left him, as he cd go on w caravan – to South of Mt. – thro wt appears as the cut from here, – 5 hrs. to قيران – Here an Arab Sheikh was waiting t take Khower, – 500 p. 1 p. a camel – When went nearly all tents of Shemr Arabs befor Sindjar – Man saw him, – inquired of caravan who s this, – a stranger who joined us in e way, – Are you n fr Mardin, – Yes, – Xn, – Yes. You h come, – nothing remains, – Wt s up – I l take your horse, beds, books, everything, – Why – One in Mardin name Mukhy, Xn, owes me money, – I h bn seeking one v his kind, now here you r – nothing but for you + give up evthing y h got + go on – Reply, – I know nothing v e person, – I am n in merchandise – No matter, you r fr his country, fr his creed, – I'll have wt you h got, you can go + manage w him! – (An Agha, Asfook) Mukhy did not know thr customs, – nor strength v

go ot there – Asked the muleteers, wt shall I do, –
Said, why did you not say fr Aleppo – We c do nothing
w em, – tho wr r 100 – can only work by Khatur –
Asked, Shall I seek refuge w e Arab Sheik – Said
do so. – So went & seized flowing sleeve, [illegible]
Said – this is heavy, – why – If I wr among e
Shemr, I cd n refuse – but this s a wild boar
v Mt; – has no regard fr anything, – If I can
get you off f Khatur, all right, – if not, don't hold
me – Dd not know this – if I can't get you off
f Khatur don't blame me –
While wr talking about e Khowa, – another chief
came, – younger but stronger, – asked muleteers
may I ask r him – All right, – So went to him, –
Said, hand, – related r matter, – has never seen
him, no knowledge r him, – never trod his ground
another time – As other, said these r hogs, wr c
do nothing w em – can n fight em; – if by Khatur
all right, – wait & well see – So wr settling e
matter r Khowa, colporteur sat thinking, – Call pn
me in day r trouble, came to his mind, – Also
2 Cor x – praying. Khowa settled, – Afook
~~r first Sheikh~~ came – Said wt have you, –
I have only books for sale – Will you n show me –
Opened out, – bag of raisins 8 or 10 lbs, – said I will
take this, if you r willing, beyond that I've no
demand with you – Sat & talked, – wt s your
business, – sell books, religious talk – Have you

Giv nothing now on you no merchandise, - n after sheep, - after figs - n Great crowd around, - stole stick _ Then e young Sheikh came, - called Asfook, thinking he was after him, - Asfook said we are friends, - All right _ Said, in these villages th man
don't go t em, or make plun
owns no ev one -
Sat_12 - Went on to, - met another, said this s bread Mardin, - Yes, - thr is one owing me 360 p - I l take you in place v him, - Came with him to Qabarat - 150 - 200 houses, - full of young men & children, - for ey give no soldiers, - having made arrangement to take to Hanna on N. v Mt_

Came to Hanna's place, - Hanna asked the man with whom he staid to get some one to go about with M., - Said it wd be hard, - bcs v3 bendewzyat among villages on N. side - Finally bethought him v a chavresh, - arranged with him t go w him f a reed - Came t another village, - house v Agha, - asked about business - We don't know how t read, - reading s n good f us, - "e name" &c. Had just received a letter, - wanted M. to read it, - refused on ground reading s n good - finally read it, & took opportunity to explain how e book s fr God - You h n seen e person who wrote this letter, but you know his thots fr his letter, - So God & Bible - Wh s e greater, - this pen or tt spear, - One present takes it up z a foolish question, tt little mite v a thing, - while e spear extends so far! - Another reprovingly, — Don't fool yr self, — he wd nt ask tt question if thr wr not something behind it — E pen writes words tt last for ages, — go t distant lands, — kingdoms — &c —

Spent 8 days in e chief village v Mt. — where are gov't officers — Many came t see him ev — eve — Yegor Tmos — talk about e integrity v Bible, — You do not know all these languages, — wt proof tt it h n been tampered w in translation — Its effects, — e same effects tt wr produced in Jews ~~wr~~ produced in Turk, & others —

Official wanted t buy two books — Hist Religions, & 11/2 — Offered 10 p. I h n permission t discount, — another day 15, — sent for em another day a med, — so ev — day till finally last day sent 25 p — This finally accepted, & he wrote notes v introduction t chief men v villages — (I am allowed sometimes t accept a little less f a copy v S.S. when e person s clearly unable t buy)

In Samokov, — near the cut, — left hand — 300 houses Cochers — Keheya asked wt s yr purpose, — if you will take us under your protection, so we shall not be oppressed, will come after you — will give all tt s rightfully required, only no injustice — In Keran, went to house v man who took e raisins, — had become friends! — Keheya came, & took to his house, — wrote letter for him, & so got good opportunity to talk - I want the children to learn, but I am new, & fear lest I am not strong enough to carry it through - Gave him guide to where she wish to go, - talk bye way - Says you reckon us nothing, but we count Yezid God - Once in Paradise Yezid & Muhammed quarrelled, - Y wished to put M. out - could n't - ~~took~~ M. took tent pole to strike, - caught in Kakat, - Y. took mallet - struck M. on head, - made him deaf, - then asked in Kurdish, - are you in 3 or e 30, - i.e. fast 3 days or 30 - (seeh - 30 - se seh, 3) M. bes deaf answered 30 - then Y. thrust him out forcibly, & he went to find a place, - built Kaaba, - labored at it a while, came King o Peacocks, smote the Kaaba; fell, & M. - z much as built, K.P. threw down, - At last K.P. came t M. - do you wish to build, Yes - give 1/2 ~~yr~~ fast yr people t my people (i.e. e merit fr e fast) - & I l build f you. M. did n accept, tried again t build, but z fast z he built K.P. tore down, - so at last wearied out. he assented - saying, z much z our fast, 1/2 t us 1/2 t you - Then K.P. went & brought Kaab, - e cubical bone fr sheep's ankle, - put it foundations, & built, - fr this e name Kaaba -

Told also, - once w Mullah, Mullah

said t him, You take no women except fr yr own tribe,- if God shd make an end v yr women, then wt wd you do,- wd ask God t make an end v us too,- if we wr reduced t such extremity,- or open some other door,- At last, said to Mullah You do not pray w out washing hands,- either in water or earth,- Shd God make heavens brass & earth iron, fr whence wd you get water,- Silent,- I gave you answer,- you can't answer- Then, Mukhy asked, since you c answer such questions,- h you thot v yr relations t Creator- Our fathers h told us that thr s a being who created Have you thought whether such a God wd leave e world w out word,- this has n come before us- So e Colporteur endeavored t bring t God's Word-

At one time a Moslem advised some evil-minded persons who wr about t follow him up t rob him,- You had better let him alone,- He h nothing v any acct f you t take fr him,- & you will get only wajá ras,- for this kind follow up their cases!-

12 hrs fr Sindjar to Tel Affar- Moslems, 1000 houses- Visited 18 villages, over 2000 houses,- nearly all Yezidees,- N. v mountain in rebellion, S- obedient- Among em all n a reader- All ready to talk,- no fanatical opposition. Arose

14 hrs. Tel A.-to Mosul.

all officials courtesy-
In Tel Affar, spent a day - reading with Jews, - prophecies respecting X, & fulfilment as recorded in N. T. - sold books to Jew-
Moslems, Jews, & Yezidies vied w ea oth in regard, - these things need n't tell to Moslems &c
much reading & talk with Mullahs in road-.
In Mosul, a wk-
With Jews, - if you have a note, - do you not keep watch to see when matures, - then will you not look at God's promises, - to see if time has come - These things need teacher.

M. Ashū, trip to Dkr._ Left Dec. 2, 1890_
Daniel Elo joined him Dec. 5_ returned Jan. 5, 1891.

In Dkr talked w men_ At Syrian ch._ priests desired t talk,_ on simplicity v gospel_ Did man create God? Can God create God?_ How can you by yr word transubstantiate e elements_ Not by our word, by power v God,_ but God h n created God_ Priests said by such talk you destroy e foundations v religion,_ better not talk_
Evenings, gather strangers in Khan & talk & read Bible. In villages, Karabash center_ In Dkr 15 days & more_ 8 in Karabash & neighborhood_ 2 in Kaabe 1_ in Cherokeya. In Ahmedy, talk w Moslems, e Sheikh Abd el Halim & children & children v his brother_ How did sin come into world, & how can it be gotten rid of,_ & so how X takes our place_ They had read in Test,_ & objected to 'became a curse f us'_ *How*, X God, holy, e ruler, become curse?_ How c justice admit this? Gave illustration_ I under debt,_ can't pay_ You in yr kindness pay my debt f yr own means._ Said, Do you bring such a comparison?_ hard_ That God shd give Himself. Colp. brot example v Isaac_ Asked v Colp._ Do you bliev X died f *you*? Not only f me, but f *all*,_ efficient f all who accept_ Finally, Colp. gave a question,_ Koran witnesses t Bible & Test_ z religious books, so why do you reject اهدنا الى السيرات المستقيم سيرات الذين انعمت
first Surat_ This in yr prayer t whom refer?_ — عليهم

Saint, e prophets_ Calif.- said Moses e law, David e Psalms,_ X e Test_ & your book says 'I believe in God, his angels, his books'_ Ans._ They h bn changed. Proof? Does n agree w our book_ But must e first agree w latter, or latter w first?

Mukky Ashu & Daniel Elo – to Midyat & Jezireh – Left Jan. 19, returned Apr. 6 –

At Benebeel first night, – men from Baffawa
Two nights in Ma Serta, – talk & reading, 6 or 7 young men.
Kherbet, – Kalaat Marawees, mullah, & others – glad to hear.
Midyat, – went to houses of Syrians – 20 days or more.

Daleena – head waters of Nisibin stream –
5 hrs. S. of Midyat, 50 houses, Moslems & Syrians.
Nisibin, – On road Mullah came after him, – will not allow you to stay anywhere else except w me, – I read & you read, we will profit ea oth – But, 2 you read & I read, better we shd both go to those who don't read – Put salt on salt!? In Nisibin most of talk with Jews – on Spirituality & Prophecy. Complain against Mukky, you do not keep law, c n talk w you – Circumcision – But s this circumcision & flesh or & Spt – Flesh – But Jer. 9 last verse – Was Abraham promise t him before or after circumcision After, – but turned to Bible – One said, then chr s nothing t circumcision & our religion is gone – Other passages t show Sptlty –
Talk w Moslems also, till lter about Ermeya's case
27 days, – in evening left of Khanjee & read –
Moslem & Jew, – if Moslem & Jew die in one house, – how c b known wh is who – Jew said

by teeth, - Jew 32 - rest of Communities 31 -
Num. 23:16 x = 31 - Talk with this X Moslem,
Your book same as Jew's, why do u believe same -
Agenaur, - Took books to gov't, but took nothing -
Tilly Beb - Two nights - Son, married, claims to be Prot.
Young men eager to hear - Evidence of impression
from visits of Ishak -
Jeziret - 2 days - Talk with Jews - especially with teacher
Is the time fulfilled?
Confusion about Emeya's case - Gov't s going t
exile the missionaries, - then why is this one
going about who s worse than all!
Azakh - Two nights -
Basabrena - Large company to hear - one night -
Midyat -
Arnas - Work in good shape -
Bati - Abdullah 18 pupils - doing well.
Erdee.
Hassan Kefe - No signs of progress, either in teacher
or community - 5 boys read - No one came to them.
Kefr Joze - Came, & interested to hear -
Kelleth - Spent Sunday - Mukhy morning meeting,
Ishaiah noon, - Daniel evening. Sh Hanna & Eleya
don't come to meeting, - about the bride - didn't give
gun - Sheeha & family comes to meeting -

Mukhy'ashû o Daniel Elo.— Apr. 14 — May 5—

Goli— Two nights,— much talk,— not as expected— dead—
Salákh— 1 hr. S. 100 houses— Moslem. Readers— read of Moses, Joseph, Abraham, David—
Tel Ermi— From Thurs. night to Mon— much talk— Mudir called him once, "Come, talk with these men— I h n heard your talk & wd like to hear"— But e men said we are forbidden to talk with this man,— under ban— Sat. night, Mudir called to come & talk. 20 present— banned a second time— would not talk— Said this is n our business, 'v priests'— At last one said 'I'l talk'— Why do you not love Mary— We do— Why not seek her mediation— No word in Bible— Shemas v ch who usually comes t see em w sick & sent f em— Priests took him to task, replied he has not argued, or done anything saw to turn my thots t X— Priests say, You h done a great sin.

Mon. 20. Ibrahimeyat— 2 or 3 hrs— met fakir of Yezidees— Talked of Existence & God— How can we know & God, &c— Came to Adam & Eve—
Said v Melik et Taus,— his business t draw men away fr e way— To draw away those who r n true so tt ey m b deserving v punishment. Nimrud—
Karakozeya,— E of Urran Shehr 3 or 4 hrs— 40 houses or more— want teacher after harvest—
Hassin Kanjo told him in Urran Shehr,— Order from

gov't, Become Moslems, or Xns, or die, – Expecting order from Mirza Beg – Spent night with Hassein –
30 villages, –
In Arran Shehr – 7 nights – Some 27 read with Hanosh.
Great friendship with teacher –

Mukhy 'Ashu & Daniel Elo, – To Lo Marian; Jebel et Tûr, &c – May 21 – June 27, 1891.

47 villages, from Mardin to Lo Marian, 15 days.
Hanna Yunan with them these days –
(Sheikh Ker) Kût – 6 hr. E. 30 houses – Crazy come to Sheikh 'Amr – he binds them with chains, spits in their faces, &c to cure 'em –
Ta Keh – 10 houses – 1½ hr. E –
Derry – 2 hr – 40 – Talk & reading with Sheikh & Mullah
Mullah was plowing, Sheikh eating – sent boy to plow in his place, – tt he might come & see – 3 hrs. talk & jaw
Kurrike Chetto – 2 hrs E – 50. – Reading Bible & Koran –
Kaser – 2 hrs. E. 20 –
Koredeir – 1 hr – 35 – Kherbet ~~Kutto~~ Kuplo – 2 hr. E. 20 houses.
Alluja – W – 2 hr. 30 – also another A – about 30 hous
Reshwani – N. E. 2½ hrs. 20 – Asked water, called in, &c –
Khani Sura – 1 hr – N. W. 15 – Kherbet Ma Mette – 15 houses –
Howarerkh – 10 houses – Yastee – 25 houses –
Hajla – 35 houses – Jenata – N. E. 2 hr – 25 houses –
Jenata, also, near – 25 houses – Khareet – 30 houses – formerly city

built like Dara - very large. ~~Sit Abady~~ Estalele 40 houses -
Kurraka bukh tee - 15 houses - Habees - 15 houses -
Kharabt Ela Shek - 15 houses. Read till near midnight.
Very religious, - pray much - women too came to hear
Harba - 20 houses - Talk on Trinity. Said, if you explain
so I have nothing to say - (How has a corrupt Xy been
a stumbling block in the way of Moslems). When you
come again, must come to me. Kherbekka 20 houses.
Dyre Jemmy - 25 houses - Gaeli - 30 houses - spent night -
Karekka Mateena 15 houses - Mateena 25 houses -
Bezatay 100 houses - Company around mosk -
Wt h you - Books, - unload, lets see, - read -
rain came, - so said come into mosk - read there
Ma Serta - Spent Sunday - May 31 - Talk in church.
women came - never had such an opportunity there before
Mar Zakka - 15 - houses Marjy - 45 houses spent night -
read, some wept - much astonished to find Xns so
good! - Zā nee 15 houses -
Hā ha - 50 houses - Nashteena 10 "
Talaty - 50 " Spent night - Much talk with Mullah
Kefr Garah 0 - 40 houses - Cha-lay 30 houses -
Bey Kawry - 40 houses - Atnat - 60 houses - Spent
night - talk with Mullah & Sheikh -
Sadah - 15 houses - Ker ma ty. 100 houses or more
Went to house of agha & talked with Mullah -
Kersavany - 10 houses - Yāstey - 60 houses -
End of Lo Mary ann -
Kefr Hawar - S. of Midyat 2 hr - 80 houses -

First village of Muhallameya to E – wh lies S of Lo Mary Ann –

Midyat – Amas – Kefrih – Erdee – Bahwar.

E. 2 hr – 60 Moslems – Son of Kehya was in School in Midyat – One of those whom gov't took out – Mirza was with him – Read with Kehya who is also Mullah – Regrets tt son was taken out & school Learned to read in prison in Midyat & Mardin –

Khalakh – S. E. 1/2 hr. 30 – Moslems & few Xns – Some 3 yrs ago had talk here with Mullah – First thing, reminded Mukhy of talk at that time.

Kef Sengy. S.E. 1 hr. 20 most Moslems –

Kaferzi – E – 1/2 hr. 20 houses – Islam & Jacobites.

Sheikh Ibrahim – much talk –

Hesh terek – S – 1/2 – 20 3/4 moslem –

Hah. S – 1/2 hr – 30 – Jacobite – spent night –

Boksian. E. 1 hr. 40 – " S.W. of Kesboran –

Dey ran. E. 1/2 hr – 25 most Moslem – A moslem had just died – man of distinction – large gathering from other villages, several hundred – Sat with them – gave him raisins & bread! – read from Ecc – day of death better than day of birth – listened & approved –

~~Kesboran~~ – Arbai, – E. 1/2 – 30 – Jac – & Moslems –

Kesboran –

Der Suleib – N.E. 1/2 hr – 15 houses – Jacobite

Zas – W. 3 hr – 35 – a few moslems rest "

Erdee – N. (?) 2 hr –

Kefr Howry – N.W. 2 hr – 12 – Moslems –

Hassan Kafe – N.W. 2 hr. –
Difne – S.E. 1½ hr. – 30 houses – mostly Islam –
Parlát – (before it Kolek – W. 2 hr. – 20 – Islam –)
W. 1½ hr. – 15 houses – Islam –
Bad lay fee – W. 1 hr. – 30. Islam –
Han su ur – W. 1 hr. – 30 – Islam –
Jemalee – S.W. 1 hr. 30 ~~30~~ – Islam –
Kay praf – S.W. – 1 hr. – 9 – Islam –
Ber ha. S. – 1½ hr. 15 – Islam.
Ba Ka Sa – S. – 2 hr. – 30 Islam – spent night –
Moslem theologians – much talk
Kumarée – W. 2 hr. – 10 Islam – 1 house Xn –
? S. – 2 hr. 20 Islam –
Asl or Kasr – S.W. – 2 hr. – 80. Islam – few Xn
Babaneer – N.E. – 2 hr. 50 – Islam – talk with
mullah & women – on prayer & worship, &c. –
madalene – N.W. 2 hr. – 30–40 – Islam – spent Sunday –
Zibinge – N.W. – 2 hr. – 20. Islam –
Sheikh Yusef – W. 2 hr. 10. Islam –
Arab Kendye – W. 1½ hr. 5 " Talk on Bible –
Teppa – W. 2 hr. 20 – "
Ta Zakka – W. 1½ hr. – 15 – "
Ko Sully W. 2 hr. 30 "
Ma Mad lee – W. 2 hr. – 8 " Crossed Tigris –
Khudhr el Yas – N.W. 1½ hr. 20 "
Hajjee Osman – N.W. 2 hr. 10 "
Tel Hazee – W. 1 hr. 10 " & Jacobites –
'Aushah – W. 1 hr. 15 " " 2 1 Yezidee
Karabash – W. 1 hr. 100 Prot. & Yakobee – Ofna Mardin –

Mukhy'Ashū - To Dkr - & Darik July 9 - Aug 22 -
Sat 11 - reached Diarbekir - Spent some days, occasionally going to near villages -
Karakaleey - W. 2 hr. - 20 or 30 houses - Arm. & Jac. - & Moslem - Arabic, Turkish, Kurdish - Wish teacher -
Saylun - 1 hr S.W. - Dkr - 6 houses. Arm -
Chayrokeya -
Kaabe -
Kutterbul - Karabash - Ausheh - Tel Gage - Sateya
2 houses Prot - all village 80 houses - Kurdish & Arm. -
Back to Diarbekir, Darik & Mardin -
In Kaabe Eleesh goes about to teach - Some despise her - Tadaris brings her pupils -

Mukhy Ashū, - To Jezireh, - Sept 16, Ret - Oct. 1 x Oct. '91
Wed. 16 - Goli - Large company - talk on how love of X suffices
Thurs - 17. Kowse : 1 hr. E. - 30 houses Moslems - Read beside wall - Intelligent Mullah 'Abd er Rahman, said, Come again will be glad to see you - Talk on Bible, - oldest of all books, as books of other religions refer to it - Reason & Conscience agree to its teachings -
Kharab Derb - E. 1 hr. 20 Islam -
Beer Nawa - S. E. 2 hr. 20 " Spent night with Mullah - half night in talk - Judgment, - must begin to prepare now - Mullah wondered at such talk from Xn -

Fri. 18 – Passed villages – difficulty from boys pulling hairs for snares for quails –

Towkee – S.E. 2 hr – 8 Eslam – Reading & talk –

'Amûda – S.E. 3 hr – 200 " Mullah gone, – got angry, – left school

Showreek – S.E. 1½ hr. 25 "

Kasr – S.E. 1/2 30 " Spent night –

Sat. 19 – To Nisibin – 400 houses(?) except 40 Jews, 50 Xns mostly Syrians – Met Jews, – Jezirat el Sebt – Nahar es Sebt – River, sand goes around it – 6 days runs Sat – only stops, – Jews cannot cross Sat – their King there, waiting till God shall please to change – (from Jacob's prophecy on Shiloh) Say they see each other across river! –

Sun. 20 – Also met Jews – talk on Sonship & X – Prophecies, on psalms on X as Son –

Remained 9 days, – visited 8 or 9 villages near – Met Moslem in road – Met Moslem in Nisibin, – bought Bible off-hand & wanted him to teach him Ferned, – said when boys come will teach them – A Moullee, – dekkan in Jezirat, – boys gone to Mosul for goods –

Gave a Bible to Mullah in 'Tammûreyat –

Tues – 29 – Seeha – 4 hr – S.E. 15 houses Moslem spent night – Mullah with school – half night talking – Set his pupils to argue with Mukhty –

Wed. 30 – Laylan – S.E. 2 hr 40 – ½ Moslem ½ Jacobite

Azenaur – N. 3 hr. 20 to 30 – " "

Thurs. also in Azenaur –
Fri. Oct. 2. Tel Hassan N. 2 hr. 10 moslem –
Number of women gathered, – glad to hear – One had
left her husband, – wished we wd go back with her
Marbat – N. W. 1½ hr – 50. Jacobites –
monk set boys on him – farmer delivered him.
Kantara – S.W. 1 – 15 Jacobites – a few moslem
Istündik, – S.[illegible] 1 30 " A blind teacher
8 or 9 pupils – has learned some psalms &c –
Talked of authority of SS., became angry, told
him to clear out, & set boys & dogs on him.
Kaheya came & took M's part. Men from
'Ain Arrab & fell into a quarrel over money
& M. got away –
Tel Jahan – S. 1½ hrs – 30 or 40. Xns & moslems –
Sat. 3 – Tel Shaeer – S. 1 hr. 50 mostly moslems –
House of mullah
Helwa – E 1½ 15 moslems – House mullah.
Theological pupils – playing cards –
Then went to Xn quarter –
Giragoli – E – 1½ hr – was sick –
Returned to Azenaur, – sick, & spent Sabbath –
Mon. 5 – Returned to Tel Shaeer – at request of
mullah – talk on entrance of sin into world –
Crowd came & interrupted –
Bayan Dool – S – 1 hr 30 – Xns – few moslems.
Ger Sowair – returned to B. D & spent night.
Tues. 6 – Back to Helwa – Talk, & more to hear –

Read much from Gospels & Epistles –
Among Arabs, – 20 or 30 tents, – sick, but had a little talk – man driving donkey – God arranged for man to rule beasts – Said I like donkey
Back to Laylan – Talk with Jew on circumcision, bodily & spiritual – Zir Sheran – spent night –
Wed. 7.
Girke Shamo – N. 1 hr. – 30 Jacobites
Returned to Azenaur – Returned to Mardin –

Shemo, – in Jebel Tûr –
From time Yusef Stefan left him – Went with Andrus to Azakh, – had been sick in Midyat – A. gave him plan for tour – Went to Zafio, Hebro Helda, father of Hanna – Sought out Musa & arranged for him to meet Andrus to come to school –
Sat – went to Boffawa, – 2½ hrs. – S. (?) Moslem large village – Stopped an hour or so & then to Telaley – W. 1 hr 20 houses Moslem – Read SS, –
Kahneya Resh – S.E. – 1 hr. – small – 2 Xn houses –
Spent Sunday, – rejoiced to hear gospel –
Mon – Handeek on river 4 hrs – above Jezireh 25 houses – Moslems & Jacobites
Jeraheeyat, also on water, – 15 houses Moslem, but 3 or 4 Xn – spent night – much joy –
Crossed river to & upper Dere – 30 houses Yusef Toma & his mother – saw brethren & much joy –
Back to Jeraheyat – to Owser – 30 houses. Moslems –
& Harasa – 25 houses – Koovakh – 25 houses Xn & came again ~~Sat~~ – Sat. spent Sun & Sun. ev. ~~Mon~~ – To Azakh – Mon. – Bavakka – S.W. 20 houses Xn

Ain Serry - 1 house Xn - rest Moslems -
want him to come again - (came back from Jezireh
& spent Sunday) Tella bel - 20 houses. Moslem & Xn.
Dauir - 30 houses Moslem & Xn spent day
Barumma -
'Aise a rew - spent day -
Bara bey sa - Jezireh - Crossed over to Monsûr-iyat - spent night - Returned to Ain Serry -
Mon - Are Kumche - 1 Xn rest moslems -
Tues - Khanike - Ba Werde - Azenaur - Khara-bala - Marbat - Bajinne, Yageed, spent night.
Midyat - Boulos summoned to 'Arnas, - came
back to Midyat - asked Jurjis who would direct
him - Said I - Make Bati your center, be there
Sundays, & go about neighboring villages in week.
Then the Arnas business came up -

Mardin, Nov. 30, 1891 -

Turkhy'ashū to Darik, Diarbekir, & Sert with Mr. Andrus – Left Fri. Oct. 30, returned Wed. Jan. 13, '92

Fri. Oct. 30 – Halela – 8 hrs. 15 houses – Moslem – 4 or 5 Xn –
Andrus read Kurdish, talked

Sat – Oct. 31 – Peran – 1 hr. S.W. 10 houses – Moslem 1 or 2 Xn –
Talk with Mullah on true religion.
Shemrakh – 1 hr – Darik 6 hrs –
Sun, Mon – In Darik
Tues. Nov. 3 – Spi aga – Talk with Kurds – 15 houses M –
Wed – Nov. 4 – To Diarbekir – Dkr & villages to
Mon – 9 – went to Karabash –
Mon – Nov. 9 – Tues. 10 – Hasseinta 8 hrs. E. 50 Arm & Syr –
Wed – 11 – Farkin – 6 hr – 200 houses – 2 days –
Fri – 13 – Fantare – 7 hr – E – 10 houses – 2 or 3 Moslem Syr. & Arm –
Sat. 14 – Fok, ~~Hasso~~ Afenge 8 hr – E. S. – 100 – Moslems & Arm & Syr
Went to church Sunday – Much talk Prevented a man from breaking Sabbath –
Mon 16. Baybo – 2 hr – S.W. 25 – Moslems few Xns
Kohá 3 hr – E. – 7 or 8 houses Xns –
From here returned by zabtiehs to Baybo – Tues –
Wed. 18. Birke – 4 or 5 hrs – E. passing Koha – 15, 20 houses – Kaldean Catholic –
Thurs – 19. Sert – 7 hrs. E – N. – remained till Wed. 26 –
Went to Moslem School, – one wanted to strike him rebuked by another, who said necessary to convince, not possible by blows –
Wed. 26 – Started out with Andrus – Kherbet, 7 hrs –

N. E._ some 10 houses,_ Moslems_

Thurs. 27_ N. 2 hrs_ Arm_ much talk_

~~Neba'ain N. 3.~~ 30 houses_ Arm_ some Syrian

much talk,_ 20 men, or more_

Fri. 28.

Sat. 29_ Dere Hour N. 15 houses_ Syrian_ church,

if ~~Deaf~~ dumb touch tongue to key will speak_ Key lost!

Mon. Dec. 1_ Mádan_ Neba'een_

Tues_ Dec. 2_ Mádan_ 6 or 7 hrs N. of Sert. 40 Syrian houses

Wed_ 3_ Sert_

Tues_ 10_ Andrus left for Midyat_

Wed. 11_ Kefreh_ N. E. 4_ 50 houses_ Mos_ Arm_ Syr_ Kaimakam_

Kaheya did not receive_ next day went to church_

Gov't sent after him_

Thurs_ 12. Bada_ fell into water_ S. 4 hrs_ 5 or 6

houses_ Moslems_

Fri_ 13_ Sert_

Tues. 17_ ~~Khan~~ Beit Harin_ N. 6 hrs_ 12 houses Arm_

many women came to hear_

Wed. 18_ Shemayta_ N. 1½. 10 Arm + Moslems_

Madūs_ N. 2 hrs_ 7 Kocher_ No

man as guide,_ talk_ says fr wt you say evident bet

us + X 2 thick clouds,_ our priests teach us nothing_

You give us hope,_ they only to get grain, money_

Derzene_ N. W. 2 hrs_ 7 houses_ once 700!

Kee Kán_ S_ 2 hrs_ 30 " Arm_

Thurs. 19_ Minar_ S.E._ 1 hr_ 50_ Mudir_ Arm + Syr + Moslems.

went to house Kus Gibraïl_

Fri. 20. Dere Rabbah - S.E. - 1 hr - 8 houses - 4 m - Syrian -
Says priests only ask how much odis, - how much this, that, &c -
Sat. 21 - Sert. 6 hrs. S -
~~Tues.~~ Mon? 24 - Khan Ahmar - 3 hr. - Talk with 100 Kurds -
Wed, 25 - Redhwan -
Fri. 27 - Pakenf N. 4 hrs - 50 houses - 10 Arm & Syr and Mos.
Sat. 28 - Aino Gemm - W. 4 hrs - 5 houses -
Kaferzo S.W. 6 hrs - 40 " Syrian & Arm -
Mon - 30 - Zerfel - W. 2 hrs - 30 " Moslems, Syr. Arm -
Talk with Sayid & his pupils, - bought gospel -
Dere Keyran - W. 1 hr. - Syrian - 8 monks -
Halkaneyat - W. 4 hrs - 25 houses - Arm & Syr -
Tues. 31 - Alunadee - S. - 2 hrs - 20 houses - Moslems -
Shanadarik - S. - 1 hrs - 10 " " "
Gere Sera - E. 1 hr - 30 " " & Xns -
A lehe - E. 1/2 " 20 " Arm & Syr -
Balayder, - S.E. 2 " 50 " "
Dates are wrong.
Wed. Jan 1. Hassan Kafe - 2 nights - more hope
Fri. Kefer Joze -
Sat - Midyat - Tues. Abshe - Wed Kulleth -
a week in Kulleth - to Mardin -

Mukhy 'Ashû, left Mardin Wed. Aug. 17, Hanoosh Koreya joined him in Diarbekir Mon. Aug. 22.

In Akr & villages 11 days. 2 times to Karabash. Ka'abe also, confusion because of Eleesh-Chesọkeya, Kus Stefan afraid of injuring his business!

Karakaleesa, talk & reading with many.

Saateya. S. of Karabash 2 hrs. 100 houses Arm. who use Kürdish also. How God shows His love in X. Couldn't Almighty save w/out X. Ans. God is wiser than us. Necessity of learning to read. Why, He has begun the work let Him finish. To learn about God. Do no readers perish. But n because of reading.

Arzeeoglee. E. 1½ hr. 30-40 houses. Arm. few Mos.

Koota, E. 1 hr. 30. Moslems. Wished him to spend night, but as Sunday next day wished to reach more suitable place.

Kerkh. This side river. 1 S.E. 20-40 Arm & M.

Kowseeloo. S.E. 1½ hrs. 30. Aleeites.

Biawib, E. 1 hr. 30. Aleeites, 2 or 3 houses Xn.

Sat. Sept. 3.

Koorpoor, E 1½ hr. 30. Moslems.

Goonde Abde. E. 1½. 30 Arm & Jac. Some listened, Some said we have priests, n

Seenane— E. 3 hrs. 50. M. & a few Arm. & Jac. Spent Sunday. Kouwik near, Xns. went to it, but would not hear— Kaheya took him by hand & took him out— would not have such talk!—

Back to S. talk with Moolah,— comparing Bible & Koran— You read so well, &c— Why a Moslem— Also talk with Jew—

Mon. 5th E— 1 hr. Zōrekō— 20. M.

Gara Sera— E. 1 hr— 50 M. & Xns— talk with Mullah, Read in Text— would accept but for X Son & God.

El Ma deen— N. 1 hr. 50-60 Kaimakamlik— M.

Tilonis— E. 1½ hr— 50 M.— & few Xns.

Blayder— E.— 3.— 100. M.— & Xns Arm. & Jac.

Tues.— 6th— S. E. Ma moo ne ya 1½ hr— (15 houses M. & Xns) Kaneya. 1 hr 10 h.— M.— Soh kef tah 1½— 70-80 M.—

Zakho ran— 1— 30— M.— Zareya— 1— 10 M.—

Hassan Kafe— 1 hr. Brethren delighted with Shemoon—

Thurs.— 8th Redhwan—

Fri.— 9th Handaok— 30— Jac.— M.— Yez—

Sat. 10— Baylak S. E. 2 hr. 30 M.

Awtee Sifla— S. E. 2 hr.— 30 Arm. Jac.— M.—

Jac.— priest, lying in house,— no need of books—

Til— S. E.— 1— 30— Prot.—

Mon. 12— Crossed river—

Wah-sub— 1 hr S. E.— 20 M.—

Belatee— S. E. 1 hr.— 20 M.—

Lapuka Shere- S.E.- 1 hr 30 M.-
Kefreh- S.E.- 1 hr.- 20 M.-
Helee Elmain,- S.E. 1 hr.- 15 M.-
Newaye,- S.E. 1 hr, Jews- ~~10~~ 8 M.-
Sedeya, S.E.- 1 " " 8 M.
Bezaneh, S.E.- 1 " " 8 M.
Berogena- S.E.- 1 hr 3, 1 M.- & 2 Xn-.

Tues. 13th Hindik- S.E. 1 hr. 40 M. & Xn-
Boy, Shahin, fit for school-
Hinik, S. 1 hr 30 M.-
Monsureyat, S. 1 hr.- 20-30, Prot- Kal.-
Jeziret, S. 1/2 Talk with Moslems, Jews, & Xns- With M., work tt saves sinner consistently w divine justice, find only in Bible, O.T. promise, N.T. fulfilment- With Jews, if X comes now, fr wt tribe, what for,- To deliver,- sptl or temporal- References to show sptl- Birth of X,- miracle of virginity,- not v X. of prophet-

Tues. 20th Azakh- Read in street,- talked-
Thurs. 22d Started on for Midyat & Mardin-

Sun in Kherbet- Talk with Moslems-

Mukhy'Ashü & Hanoosh Kouya - Left Tues., Oct. 4, 1892 - For Diarbekir, Sert, & Jezireh - Hanoosh left in Diarbekir, & Luya Yakob took his place - Returned Fri. Dec. 16 -

Tues. Baffawa - Talk on objections of those who gathered, - Which company of those claiming to be Christians shall we follow? follow the book - But we are too simple to know the rule of the book. To near midnight. Eager to hear, but no one dares to say bring teacher -

Wed. 5 - To Kulleth - Saw some hope - One day to Sowr. - One day to Ahmedee -

Mon. 10. Talk in Sowr with Muezzin - on how shall we know way of approach to God - 7 minutes went by from time for cry! In Ahmedee, talk with Sheikh on prophecies of coming of X - birth, death, purpose, & result - Objected, as N.T. took place of, buttuled e O.T. - so Koran buttuls N.T. - Reply, - N.T. does n buttul O.T., rather fits in with & completes it. If gave us a hint & another revelation t come (as Koran) we might expect, but it does not - Said, "Your statement is good, - but if we accept, where shall we be? what become of our book - So also talk of inspiration & prophecy.

Mon. 10 - Went to Sekht - Serekeyar - nothing -

Matáree - 3 hrs N.W. fr K. - 30 Islams & a few Xns -

Kherbet Hanna, - 2 hr. N.W. 20 to 30 houses Jacobites - Reading & talking in eve. - One, Esa, asked those present, how do you see this talk. - Said, Good, - But I know if we tell priest in morn, - he will say you have not done well - 6 hrs - Slept a little, came & woke them up again to talk - Talk about teaching children -

Tues. 11 - Sadeya - 1 hr. N. 100 + Armenians & few Jac - no permission to talk -

Aliizee. - 1 hr. N. 20 - Arm. - A point of Ohannes colporteur from Harkin -

Aubarcheeya, - 1 hr. S.W. of Sadeya - 30 houses Islam.

Esa poor - 1 hr W. 20 houses - Arm & Jac, most latter much talking & reading -

Wed. 12. Kurdalek - S.W. 1 hr - govt post. 60 houses 5 Xn rest Moslem -

Kowgeeya 1½ N. 30 houses Moslems -

1½ hrs. 15 houses, Aliites
Hajeya, Hajet lu - 2 hrs. W. 50 Islam - Talk & reading - One was reading in Koran, - wondered that Xn could read & understand, - took in charge to do everything for them -

~~Saha~~. -

Thurs. 13. Kaabe 4 hr. W. fifteen days in Kr & villages - Hanoosh left, - & Esya took his place.

Tel Gaze, S. of Karabach. sold a Test.

Fri. 28 - Started out from K. -

Kaabe, - State of confusion, - Meho & ~~Kesyakus~~ Nidaris quarrelling over inheritance from father -

Sat. 29. Hajje Esa - S. 1 hr. - 15 houses Islam -

Shekrlu, - 3 hr. S.E. - 40 houses Aliites - Spent Sunday - Read with young men -

Mon. 31 –

~~Tues.~~ Wed. Nov. 2 – Mella Dauda – 13 hrs. E. fr Shekerlu – 30, – 40 houses – Syrians + Arm. – This also a point of Colporteur Ohannes –

Thurs. 3 – Balayder – two days, – account of rain –
Airmeya, 2 hr W. of B. – talk with a Mullah + pupils, – ~~Bible~~ prophets. give intimations of coming of X but not of another, – how accept M. – Said an important question, could not answer offhand, – next time he comes –

Sat. 5 – Koorekee, – 2 hr. N. W. – 50 Syr. Arm + Is–
Tel Merj. – 1 1/2 N. W. – 50 Arm + Syr – Talk with deacon + priest, – read Jno 14 + wt pertains to deacon + priest –
Keradeyat, between B. + T. M.

Sun. 6 – In Belaydar –

Mon. 7 – Tilmis, – 1 1/2 ~~E.~~ W. – 50 Moslems – + back –

Tues. 8 – Zirjil 2 hr. N. 40 – Islam – Syr – + Arm
Dere Kera. – 1 1/2 E. – talk with monks + head –
Kere Dikky, 1 E. 30 Syr + Arm – Talk in house of priest –

Wed. 9 – Barisb – 1 hr E. 50 Syr + Arm –
Kaferzo, below – 1 N – 50 Syr + Arm – Reading.
Back to B – Thurs. + Fri. rain, – talk in B. –
also Sat. + Sun – Sun. much reading + talk – People interested to hear – Said had never heard so plain –

Mon. 14 – Gera Sera – Elake

Tues. 15 – Keferzi el Howkane –
Ga doofee

Jeneskir.
Wed. 16.- Sa'arta- Rootif-
Birket- Staid with Andrus one night last year- Since then have opened a school for boys 12 or 13 boys- Kaldee- Wished to purchase psalms, but woman prevented!
Ain Dar.-
Pakend,-
Fri. 18- Dere Dariki or Dere Mar Hanna- Pakend N. W. 7 hrs from Sert- the Dere an hour N. W.- of P.-
Tues. 29. To Minar, having spent some days in Sert,- News from Kus Gibrael,- from England, says will return soon- Found people in good state, knowing truth.-
Thurs. Dec. 1- Back to Sert-
Mon. 5. Started for Jezireh- Mout Mout,- 6 hrs. S. E. from Sert- 20 Islam- A Sheikh, strong tongue, would give no opportunity to talk,- bought [illegible] (دبس
Tues. 6. Findik- 8 hrs- S. 60 Islam & Xns.- separate from each other- Boys use stilts-
Wed. 7. Mousoureyah- 8 S.- 30 or 40- Prot & Nestorians. Pastor was in Jezireh with Bahnam-
Thurs. 8- Jezireh- Musa there,- came from Mosul a few days before- Searched for those who were anxious for school

1893.

Trip to

May 10 - To Zaeli - 11 - to Salakh - Bread & all his food stolen - Talk about books -

12 - To Etkook - Hasdaya - Kasr - Nisibin - In Nisibin number of days, - going to villages - Talk with Jews, - on coming of X - Must he come by birth, - or direct from heaven - If by birth, from father & mother, or how, - & if he comes wh will He do t Jewish nation & e whole world - Will He be bodily Savior, bodily & spiritual, - or spiritual. Of His birth, - did n agree - Some said, will be born v house v David, - some direct fr heaven, Some, David himself t come - Mukhy explained t em His birth fr virgin, - everlasting sonship. purpose v coming, salvation fr sin, on condition bear sufferings & death t satisfy justice v God on behalf of sinners - They said if X comes we will make you donkeys & ride you - & all men be t us servants - This e salvation by wh l save us - no more sin upon us - X l n die, but 3rē on us - Mukhy referred t proph on death, &c - Micah, Is - Dan &c - Answer, - You do n understand SS - At last cast me out fr among em - Another time, talked of birth v X - but wd n hear - Another time, of proph v Jacob on

on Shiloh, &c - but ey talked of river & 7th day & Island - see برهان الصحيح composed by a converted Jew -

Also talked in Nisibin w some Moolahs & & Sheikhs - on prophecies re X - ~~Some~~ they & sptl n material - Some said, Well, we accept it in this way, nearly all villages t Jezireh -

With Xn, - on salvation by X alone, - & may not vary fr book, in walk or belief -

Jezireh - Talk w Jews on birth & X fr Virgin Said, a virgin wife & prophet, - w then n virgin but teacher (other) - Replied, - if was woman, & born in usual way, Why described z miracle - answer, miracle because 3 yrs old - Reply - Bible do n say so, - nor anything like it in other place, - n does nature allow it n does history tell of any such thing - they said you r ignorant & do n know SS, - did n Saul reign when one yr old - Asked wt proof When Saul w one year in his reign, - if Saul reigned when one yr old, cd n girl 3 yrs old bear children - At last, said t sm word do n refer t age & Saul but year & reign - & showed how Saul w perfect man before reign. Displeased - so talk w em usually -

With Xns - talk to how s Lord's prayer offered t Miriam & saints - & how offer e annunciation t God 2 worship - Evidence v تصویر in worship - Replied - do n know how t answer, priests know - So in villages - Worship shd n be by تصویر - Read ev whr - Salvation by X & manner v Sptl worship - places wh explain purity v heart & duties Xn - ~~In Jezireh~~, Prophecies on X 2 God - ~~Prov. 8:30~~ - & names referring t His eternity, & [illegible] & work & sufferings especially Prov. 8:30 & 30:4 - Jer. 23:6 - Answer on first - e speaker e Bible itself, tt it was [illegible] - e second, take it negation v wt s asked, - no such an one - 3d answer e Lord our Righteousness, cut off fr wt s before it & n relation t rest - X From Jezireh, ret. to Mardin

July 9 - To Diarbekir -
Talk with Jews - on thr n ثبات in faith & leaving God - Read Hos - Mal. - Is - Deut - Answered - You see it so - for they think e word Whr bill v mother's divorcement, - question v negation, - no such thing - no divorce & ∴ no bill - Established e word fr other places tt this divorce true, - proof v it their present condition - no temple, priest, sacrifice - captivity & dispersion - promised land n now thr possession - & no lot in it as regards

& empire,_ ey servants in thr own land_
tribes n known separate_ Answered, was
king & queen, & servant_ black_ One day
queen prepared food f queen,_ a little
black fr pan on hand_ King angry & cast
her off,_ called black in her place_ Courtier
asked her, How is this, you & queen changed places.
Answered,_ black on her hand, so changed us_
Said, if her for a little, you, too are all black_
So with us, & Gentiles_ will be restored_
Answered,_ God said_ changed Him f other
gods, & God changed em f other people_
Showed tt God always took inside man
n t externals_ as ey r uncircumcised
r heart God left em & took Gentile in place.
Deut 32:21_ Jer 15:14_ 31:31_ 17:4_ Mal
4:11,12.
With priests_ Duties r thr office & faith-
fulness required in service_ How comes
tt learn living & not train em in faith
but took up with service r dead f profit,
r transubstantiation, no ground in Bible
& nature n allow_ Such beliefs, forbidden
according t clear statement r Bible
Acts 17:24,25 7:48_
Then to villages_ & to Sert_ to Kulleth_
House r Sheikh in Ahmedu_ objected t
divinity r X_ If God, how need donkey_

answered, n this unworthy v God, – f do n understand meaning v Bible – & so Koran says, Let followers v Gospel decide wt God gave in it – At that smiled & asked Explanation v X's need v donkey – Ans. God promised Jews t send X Savior, – gave em signs v Coming & birth fr virgin, Jewess, v certain tribe, – born poor, – place, – humility, &c – & v these signs, enter Jer – riding donkey, establishing prophecy, so Jews h n excuse f not knowing him So said in Gospel e Lord hath need v him On this, went on till came t mystery v redemption – Asked how can righteous die f guilty, – contrary t justice – Ans – how do you offer sacrifice for sin, ox or sheep, – & this animal n wish t b sacrifice f sin, & blood n precious w God – but X v His own will took on Himself t b offering f sin &c bet God & man – & His innocent blood more precious n wthing else w God –

June – Sept., 1901.

Mukhy Ashû – Jebel et Tûr & Sert–

Kulleth–		
Sowr,		
Midyat,		
Asnax, 5 times–		houses–
Bahwar,	N. E. of A. 1½ hr–	50 moslem–
Zas,	N. E. of B. 1–	40 Jacobite–
Say siddo,	N. E. Z. 1–	5 "
Dewan,	E. S. 1–	40 moslem, except 4 or 5 Jac.
Antai,	E. D. 1.	25 Jacobite–
Kerboran,		
Baksian,		30 Jacobite
Dere Suleeb,		
Sert Mazeezah,		
Kaferby,		
Dere el Amr		
Basabreena		
Sary		
Ba Nimam	S. S. 2 hrs–	50
Ain Nerd,		
Hallakh,		
Kaferzi–		
Haysh terek		
Kaf Sengee		
Ba Dibbe		
Habab		
Anbo		
Kharabeh Aley–		

Kefnas, 2 hrs. S. Midyat, 20 houses. Yezid.
Bajinny,
Midyat,
Bati
Salah,
Es Kefreh,
Erdee
Hawry.
Adee Dawa
Ermoonah
Hassankafe
Difny
Midyat
Habsenas
Estell
Shaw Riz ba
Mûnib
Kulleth
Sawr

کتابی مزامیر
کو زبوری داود نبی کونن

کتابی اولی

زبوری اولی

۱ خوزی بکسیکی کو بمشورتێ خرابکاران ناهت
ودریا گناهکاران ده ناسکنه ودمجلس ظنازجیان د
۲ نارونه * لیکن لذتی وی بتوراتی خدیه وشڤ
وروژ لسر شریعتی وی فکار دکه * ووی ببه
وکی دارێ لبر چپه آڤا چکاندی کو دوقتی خوده
طعامی خو ددِه ویلگی وی نه قرمچی وچی کو دکه
۴ باوغوره * خرابکاران نه وهاتن لی وکی کا کو با
۵ بلاد که * ژلورا خرابکاران دشریعتی ده نه سکنن
۶ ونه گناهکاران دجمعاتا صادقاده * چما کو خدا
ناس دکه ریا صادقا لکن ریا خرابکاران وی
ونداببه

١ خوزې بوى ژلامكي كو بشيوړې خدابارې نامت ودناف

گاراده مجلسي

ړیا کڼا هکراده ناسکنه ولناڅ مجلسي خانځیا رونی *

بنگ

٢ سلاکن لږتا وچه بتوراتا خدی یه وشقو روز لسا

اړگه

٣ شریښاوي ذکاره * ووی ببه ولی ذاکلي چاندي لبر

خرکید آخا کو طعامی خو دوقنی خوده دِده. ویلی

دکه

٤ وَی ناقرچي وچی کو دکحا لهف تحی * خدابارې نه اوهانه

٥ لی وکی غوره کو با بلا دکه * ژلوړا خدابر وی نه

سکنه لبر دیلوڼی ونه اید گناهکار لناڅ جمعتا

٦ صادقاده * چا کو خدی ناس دکه ړیا صادقا

اما ړیا خدابرا هلاکته

ژبورا دووا

١ چرا امّتید خضابه کرن و ملّتان تشتی بطال فکرن ×
٢ خندکارید عردی رابون و سرورید پێکوه مشوره دکن
٣ لقدری ربی و لقدری مسیحی وی × (ودبیژن) ام بندید
٤ وان بشکینن و نیرێ وان ژسر خو باڤیژن × اوی کو
دسمانا روونه وی بکنه رب وی بوان حنازیکه ×
٥ هنگی وی بخشمێ خو بوانرا بیژه و بغضبا خو وان
٦ بترسینه × اما من خندکارێ خو نصب کریه لسر صهیون
٧ چیاێ خویێ پاقژ × ازی ژ حکمێ فرمان خبر بدم خدێ
٨ ژمنرا گوته توکورێ منی من ایرو ته ولداند × بخوازی
ژمن و ازی امّتیه میراث بدم ته و فرحی دنیاێ ژترا
٩ ملکه × بگوپالێ هسنی تو وان بشکینی مینا فراغا
١٠ قواقا تو وان هوربکی × و نها ای خندکاران عقلی بن
یا حکمید عردی تربیه بن × ژخدێرا بترسن عبادته بکن

د

زبوری ددوا

١ چرا خلق هاربون وقلزين ملّت بتشتی بطال ؟.

٢ * خندكاريد عردی رابون وسرور بهڤرا شيور دكن

٣ لسرخدی ومسيحی وی * (ودبيژن) امنی امال قيدا وان بشكين

٤ ونيرێ وان ژسرخو باڤيژن * اوی كو ل آسمانا

٥ رودينی وی بكنه . خدی وی بوان ضانزبكه * هنگی

وی خبر بده لسروان بغضبا خو وبحرصا خو وی وان

٦ بترسينه * امّا من خندكاری خو راكريه لسر چهيونی

٧ چيای خوی پاقژ * ازی فرمانی اعلان بكم . خدی ژمنرا

٨ گوت تو كوری منی . من ايرو ته دا * بخوازه ژمن وازی

بدمه ته همو خلق ويريس وپاشيا دنيايێ ژترا ملك *

٩ بگوپالی هسنی تی وان هور بكي مينا فراغا قواقا تی وان

١٠ بشكيني * ايدی يا خندكارا فهم بكن . يا حاكمی عرضی تربيه

١١ بن * ژخدی ر بترسن عبادت بكن وشاه ببن بلرزن *

١٢ وبلرز شاه بكن * كور راموسن نبه‌كو غضباك
به‌به وهون دريد وندابن چاكو خشمي وي وي زووهلى
بده، خوزى بوان هموا كو ايمانا خولى تينه

زبورى سێيا

زبورى داود چاخه كو ژكورى خوا بشالوم رڤيه

١ ياخدى دژمنيد من چقاس زيده بون. ژعفى كو ژخدى
٢ من رابون * گلكا ژنفسا من دبيژن ژبره ژخدى خلاصى تنه
٣ (سلاه) * اما تو خدا ما وردورا من مرطالي. جلالا مه
وخويێ هلبناله سربلندكى خو ژخدى را كارى دكم و وى ژچياى
٥ خوێ پاقژ لمن دبهيستيه (سلاه) * من راكته ورازام. هشيار بوم
٦ چاكو خدى آرى مه دكه * ازى ناترسم ژدبوانى خلقيد
٧ كوها وردورا من ريز بون * يارب رابه. يا الهى من من
خلاصكه چاكو تو لهمو نياريد من شفام كر. ته ددانى خرابكاران
٨ هوركر * خلاصى ژخدى يه. بركتا بلاسر قومى ته به (سلاه)

١٢ کور راموسن نبه کو لغضبه وهونی ژرێ وندا بین.

جنوزی
چما کو پشت هندکی وی قیلقه غضباوێ. ژری

خوا
بوان هموا کو خدا داقێنه ستارا وی.

زبوره سسیا

زبوری داود چغی کو رڤیا ژروی کوری خو ابشالوم

دژمنێید پڕن
١ یاخدێ ~~دشمنه~~ من چقاس ~~بون~~ ! گلکن اهڤرکی من رابونه*

٢ * گلک کو دبێژن ژنفسا منرا تنه ژبرا ~~[illegible]~~ خلاصبون

٣ نجدێ (سلاه) * امّا تو یاربّ هاوِر دورێ من مرجالێ.

٤ جلال و سربندایا منی* بدنگی خو ژخدیرا قیرین دکم و او

٥ ژچیایێ قدوسێ باقرێ: ژمنرا جواب ددە (سلاه) * ئه

٦ زلیام و رازام هشیار بوم کو خدیه من دستدینه * از
ناترسم ژدبوابی خلقید کو ریزبونه هاوِر دوری من

٧ * رابه یاربّ. یا الهی من. من خلاصکه. چما کو ته
رویه همو نیارید من خستن. ته ددانی خرابکر

زبوری چارا

ژامامی امیشکرا نیرا زبورا داود

١ یا خدایێ صادقیا منَ چاخێ دعاء منَ ژمرا جوابه بده .

ء ته دتنگانی ده لمن کیبشن کر . رحم لمن بکه و نمیژا من ببهیسه *

٢ ای کوریه انسانا حتی کنگی هونی جلالا منَ بقلبین عار .

(حتی کنگی) زبطالی حظ بکن ولپێ دروی بکرن (سلاه) .

٣ اما زانبن کو خدی ژخورا نقاندیه وی کو ژیرا نعمه دِدا

چاخێ کو ازی ژیرا دعابکم خدی وی ژمرا ببهیسه .

٤ بترسن و گناه مکن . ددلی خوده لسر نفینید خو بفکرن

٥ و هسلوته ببن (سلاه) * قربانید صادقیتی تقدیم بکن و توکل

٦ رَبی بن * گلکا دبیژن کوکی وی ژمرا احسانه بیانه بکه .

٧ یا خدی نورا روی خو بزرقینه سرمه * ته شاهیون دا دلی

٨ من زیدتر ژوانی چاخێ کو زادی و مَی وان زیده دبن * ازی

بسلامتی راکفم و رازم چاکو تو یارب دکی کو از بتنهائی بامنیت

بسکنم

هورکر * خلاصبون ژخدیه . برکتا بلا لسر ٨
خلقی ته به (سلاه)

زبوره چار

ژامی ژشگانه . لسر ژیاه . زبوری داود

یا خدێ صادقیا من گاڤا گازی دکم ژمرا جواب بده . نه ١
تنگاییی
ناف تنگاهی لمن فره کر . رحم لمن بکه و بهیسه نفیژا من *
ای ژاروید انسانا حتی کنگی هونی عزتا من بگهورینن بعار ٢ ?
(حتی کنگی) هونی ژتیشتی باطل حظ بکن ولیی درەوی
بگرن * (سلاه) اما زانبن کو خدی فرقه کریه اوی کو ژه ٣
گازی
دترسه . خدی دبهیزه چغی کو [illegible] دکی * برعلین ٤
وگناه مکن . د دلی خوده لسر نفنید خو بفکرن و هسکوت
تقدیم
بن (سلاه) * قربانید صادقیی ~~تقریب~~ بکن * و توکلان بین ٥
لسر خدی * گلک دبیژن وی کی ژمه بده خیرا ؟ یا ٦
خدی روناهیا روی خو لسرمه شوقه بکه * ته شاهون ٧

٥

زبوره بنجا

زامامی زمیلارا ژشابیدا ، زبورا داودا

١ یاخدی گوه بده خبریدمن ژحسرنی منا بفکر

٢ یاخدکارێ من وخدێ من دنگی گازێ کرنا من ببهیس چما کو

٣ لته ازی نمیژ دکم * یاخدی ته دشفقی ده دنگی من

ببهیسی . ازی سری صباحی (دعاءمن) ژته را نزیک بکم

بجرابیتیێ شاه نابی

٤ وچقبری بکم * چونکی تو خدێ کو بجرائی رضه . خرابکاری

٥ لبرته نه سکنه * أید قوراسی وی نه سکنن لبر حضورا ته .

٦ تو ژهمو اشقیانه نفرت دکی * تو دروکارانه هلاک بکی .

٧ خدا شخص خونی وحیلکار اکراه دکی * اما از بزنغیا رحماته

بکفه مالا ته . بترسا ته ازی دهیکلا ته یێ مقدسی ده

٨ سجده بکم * ای خدا بسببی دژمنیدمن بصادقیا خو لمن

٩ بیشریویکه . ریا خو لبر روی من راست کی * چما کو دفمی

وانده راستی تنه . زکی وان هوتا کوره قرکاوان تربی فلریه .

١٠ زمانا وان شا ایلک کرن * یاخده وسوجلوین حساب بکه

دا دلی من بیتن ژ شاهیونا وان چاغم کو ته زاد و مَیّ وان

٨ پیدکو* ازی بسلامتی قولِم و رازم چاکو تو یاربّ تنی دکی
کو از تنهائی بسکنم

زبوری پنجا

ژامیری اِمشکرانا ببلوری زبوری داود

١ یا خدی گوه بده خبرید من . بفکره لسر کسرا من

٢ یا خندکاری من و خدئ من دنگی گازی کرنا من ببهیسی چما
کو ژ ترا نمیژ دکم

٣ یا خدی دشفقده تی ببهیسی دنگی من . ازی سوی
حبی بری خو بدمه ته و چفنیری بکم

٤ چاکو تو خدی نائی کو بخوازینی شاه نابی خرابکر
وی لبر ته نسکنه

٥ ابد قورسی وی نه سکنن لبر چاڤی ته . تو
دعنیتی ژ همو خرابکرا

وان بلا بکشن بشورید خوقه . بزعیفا بجه اولتیا وان وان

١١ باڤیژ چاکو ژدی ته عاصی بون * وچمان همو اوان کوهیڤیا

خو داتینه سرته وی کشی بین . حتی ابد هیلولیا بیبژن .

چاکو وان دحافظی . واید گوژناڤی ته حز دکن وی بته

١٢ شاه بین * چونکه ته ای خادوه ببارکی . یاخدی ته

برضاء خووی هاور دورا وی بگره دکی مرطالله

زبوری شش

ژامامی رشکرانرا . لسر خیژئ اوتار لگورا وزلی

زبور داود

١ ای خدا منی دغضبی خوده تعزیر مکه . ودرشمی خوده قصاص لمن مکه

٢ لمن رحم بکه بارب چاکو از ضعیفم . یاخدی منی شفابکه

٣ زیرا کو هستیدمن درجفن * نفسا منژی بر لرزی وتو

٤ ای خدا حتی کنگی * ڤگر یا الله . نفسا من خلاکه ژبوی

٥ ژرما خو منی ترخان بکه * چونکه دناڤ مرنی دا تو لبیرتنائ

٦ ته بهلکین دره وینا . وهدی دکرهینه زودهی خونا

٧ وجیله بازه * اما ازی بزعفیا دجها ته بکفه

مالاته . بتوساته ازی دهیکلا تیئ باقرده

٨ سجده بکم * یاهدی لسیی دژمند من بصادقیا

خو منا بیشره وکی بکه . ژتیا هو لبرهنی ژستا بکه

٩ چاکو درخی وانده تنته ژستی . ژکی وانا خائیه

نوالکه کوره . ژکا وانا تدبا خکریه . زمانی وانا

شائیک کرنه

١٠ باهدی لوانا حکم بکه . بلا بکفن ژشوربد هو . ببربونه

بی اولیسا وانا واز باخیژ . وچاکو لهغرکی ته ژبونه

١١ ووی شاه بین هری کو تکلانا بونه لسر ته . حتی ابد

وی بلیابن چاکو تو وانا دحافظینه . وایه کو

ژناقی ته حز دکن وی بنه شاه بین

١٢ چاکو ته ای یکوخ دبارکینی . باهدی ته بزجایی هو

هاو بردوری وی بگری وکی بمرطالکی

٦ دشیولی ده کی وی ژترا حمد بده * از ژکسوکشاندنی
خو رحته بوم . هرشف نفینا خو حو باژ حیکم . لحافا خو
٧ نهسترید خوشل دکم * چافا من ژغما نخاندیه . بسبی
٨ همو دژمید من تاری بویه * هرن ژبا من هون همی
ویه کو بی اولیتی دکر . چما کو خدی دنکی گرینا من بهیست .
٩ * خدی هیڤیا من بهیست . ربه وی نمیژا من قبول بکه
١٠ * همو نیارید وی شرم بکن وبرلرزن . ولی باشفه
ڤگرن وطاڤل شرم بکن

زبوری هفت

استرانا داود کو ژخدی راگوت بسبی گوتنا کوش بنیامینی
١ یاربه الهی من ته دلدانا خو بی حوست . من خلاصکه
٢ ژهمو وانی کولنه باه من ومن ازاد بکه * نبه کو ولی
شیر نفسا من دحدنینه وبدرینه ونینه کسکی کو من
٣ خلاص بکه * یاخدی الهی من هرکه کو من فی تشتی کریه .

زبوري شش

ژ ملی رئیسدارا لسرخبرێ تیلا للکورا ونا هشتا

زبوری داود

١ یا خدی دغضبی خوده من تعزیر مکه ودحرصا خوده من ادب مکه

٢ لمن رحم بکه یا رب چما کو ازضعیفم. یا خدی من چاغ بکه چما
کو هستید من درجفن

٣ نفسا من ژی پر لرزی. وتو یا خدی حتی کنگی

٤ قدر یا الله. نفسا من خلاص که. من خلاص که ژبوی

٥ رحما خو * چونکی دناف مری ده تو لبیر نائی. دشوکی ده

٦ کی وطه ژتو احمد بده * از ژکسوکشاندنی خو بطلیم
هرشف تختی خو بسر ژوله آفی دخم. نفنی خو بهستیرید

٧ خدشل دکم * چافی من ژغما قلس بو. بسبی [illegible]

٨ نیارین من تاری بو * ژمن وی دا هرن هون همی
کو بی اولیتی دکن. چما کو خدی دنگی گرینا من بهیسته.

٩ خدی بهیسته دیکامن. خدی وی نخیزا من قبول بکه.

٤ اگر ژ دستی من ده ظلمی هیه * اگر من بد کریه اوی کو
عنرا بسلامتی بو (یالی من خصوص کرا وله کو بلا سبب دژمنی
٥ من بو * بلا نیار لپای جانی من بگقه وبره بلی پیلی
حیاتا من که لسر ارض وجلالا من د آخرده بسکینه (دسلاوه) *
٦ * یاخدی لغضبا خورابه خو بنه بکه لقای قهری
دژمنید من وژلوه من هشیار به . تو بحکمی امر کریه *
٧ وبلا جفاتا اشاها وردورا ته به ولزوری وان رونه *
٨ خدا ژ امتا حکم دکه . یاخدی حکم لمن بکه لگورا
٩ صادقیی وراستیا من کو دناف من ده یه * یالیت
بدی بدکاران بطال ببوه (بویه) وکو تو ای صادقه
بایدار بکی : چما کو خدی صادقه دلا وکرچکا امتحان دکه
١٠ * مرطالا من لسر خدی یه او که دراستا خلاص دکه
١١ * خدی قاضی عادله بلی خدی کو هر رو دخیده
١٢ * اکر قه نکره وی شوری خو تیژکه . تیر کفانی خو کشاند

ـ. وی همو نیارظ مَنَ شرمَوی بِبن ووی پِر حرَحص بِبن .

وی بِپاشقه ڤلگون و ژنشکیفه شرمَوی بن

١٣ وحاضر کریه * بلی تیرا آلاتی اِزمانج کریه . نبَرید
١٤ خو وَلی اِکردکه * اینله بید دیشه ونظلم اقته
١٥ ودروی دولدی * چاله کولا وکورا زوجه چالی ده کوجیلر
١٦ کتیه * وی خرابیاوی لسر خو ڤداره وظلمی وی وی لسر
١٧ قحفا سری وی بکڤه * ازی ژ خدی را لگورا حهادقنباوی
حمد بدمه وازی ناڤی خدی تعالی تسبیح بکم

زبوری هشتا

زاماری زامشترا . لسر جتّیت زبوری داود

١ یا خدی ربی مه چی عظیمه ناڤی ته دهمو دنیای دا
٢ کوته جلالا خو لسر آسمانا دانی * ته ژ دڤی زاروکید
وشیرخوارا قوته ثابت کریه بسبی دژمنید ته کو تو
٣ نیارا وحیفکارا ژ هسکوت بکی * چغه کو ازی آسمانا
ته کو صنعتی تلیدته یه دنهرم وهیڤ وستیرید
٤ کوته چیکریه * انسان چیه کو تو وی بیرا خو بینی

٥ وبنی آدم کو سرله دبدی وی * وته وی ژخدی
٦ هنده نزمتر کریه وبجلال واکرام تاجکری دکی * تو دکی
کو وی لسر عملید دستید ته مسلط به به . ته همو
٧ تشت بن پیاوی دانی * همو بزوکاڤانه وخیوانید چولی ژی *
٨ طیرید آسمانا وماسید بحری کو دناڤ ریا بحریدا دبورن
٩ * یا خدی ربی مه عظیمه ناڤی ته دهمو دنیایێ دا

زبوری نها

ژامامی رقصکرا را لسر موته لبین . زبور داود

١ ازی بتمامی دلی خو ژخدی را حمد بدم . همو عجایبی ته
٢ قستبکم * بته ازی شاه وکش بم . یا علیو ته ازی
٣ ژناڤی ترا بسترم * چما کو دژمنید من بپاشڤه ڤدرمن
٤ ودطر بلیق وهلاده دبن ژبر حضوری ته * چونکی
ته حقی من ودعوایی من راست کر . تو لسر تخت رونشتی
٥ وبحقی حکم کر * ته امتان تعزیر کر . ته خرابکاران

٦ هلاك كرە نە ناڤى وان حتى حتاى محو كر * نيار
ڤابون. ويران بونيە حتى ابد. وباژريد (وان)
٧ تە هەدماند حتى ذكرى وان ژو هلات * اما خدى
وى رونە تا ابد الاباد. تختى خو ژبوە حكم حاضر
٨ كريە * واوى وى عالم بعدالت حكم بكە. وژخلقيدرا
٩ براستى وى حكم اجرا بكە * وخدى وى ژمظلومارا بە بە
١٠ ستار. ستار دوقتيد طنگاڤيدە * ووانى كو
ناڤى تە ناس دكن وى توكلء تە بن. چما كو تو يا ربە
١١ وانى كو لتە دگرن تودە نەكريە * ژ ربّرا كو لصهيونى
دسكنە بستراين. عمليدوە لناڤ امتدا اعلان بكن *
١٢ چونكى اوكو دعوەدا رى خونى يە وان آنى بيرا خو.
١٣ ڤيرينا بچارا ژبير نەكريە * ياخدى رحم لمن بكە
بنيرە لشقالەى من كو ژ دژمنيد منە توكو من
١٤ ژ دريا مرنى هلينى * ژبوى كو ازى همو تسبيحدنيە

بیان بکم . ددرید قزع صهیونی ده ازی بخلاصی ته کَش

١٥ ببم * امتها لچالی کوڤ دبون کوربون . پیی وان

١٦ تی گریدان ناڤ فاقا کو ڤشارتن * خدی شیه

ناسکرن . حکم کریه . خرابکر بعملی دستی خوهاتیه

١٧ گرتن (هجایون سلاه) * خرابکاران وی ڤگرنه

١٨ شیول . بلی همو امتحان کو خدی ژبیر دکن * چونکی

بلنگازوی هر کاڤ نه‌ی ژبیر کرن . رجاء سفیلاوی

١٩ حتی ابد وابده نه‌نه * رابه یا خدی . بلا انسان

بقوته نبن . بلا امتان بحضوری ته بعنیه حکم بون *

٢٠ یاربه بکه کو وان برعلن . بلا امتان ناس بکن

کو ژخو انسانن (سلاه)

زبوری دها

١ ای خدی چرا دور دسکنی . چرا تو چخه تنگاتی

٢ خو ڤدشیره * بسبی کبریاء خرابکر ای فقیر دشوتنه

٣ دتدبیرادە کوبجورە کرن تینە گرتن * چما کو خرابکار
بسببی شهوتا رحی خو کبار دکە وطمعکار لعنت دکە
٤ وخدی اهانت دکە * ای خرابکار لکورا بلندائی دە
پوزی خو (دبیژە) مکافات نە خوازە . هرو فکربد
٥ خو اڤن خدی نینە * دیاوی هرکاڤ عاصیە . اجتماعی
تە بلندنلری . هرو نیاریدوی وکە یقینە لبروی
٦ اوی ددلی خودە دبیژە ازە نە لپتیم . ازی ـــــ
دور بدور نە تعالی دەیم * دڤی وی بلعنت وحیلە ٧
وظلم داگرتیە . مشقت وگناە دبن زبانی وی دە بن *
٨ دکمیند جوسیددە رودنە . دجبی خلوتی دە بی قصورە
٩ دکوژە . چاڤید وی بخف لسفیلا دزهرن * کمین دکە
بدزی وکە شیر دبیشەی ویدە . خو نپنی دکە
ژبوی فقیرا بگرە . فقیرا دگرە ودڤا قاخودە دکشینە *
١٠ وهور دبە ودکڤە وسفیلا دکڤنە بن پنجی وی ـــــ

١١ دڕلی خوده دبیژه کو خدی ژبیر کریا . روی خو ذکر
١٢ نابینه حتی ابد * دابه یادب . یا خدی دستی خو
١٣ هلده . مسکینان ژبیر مکه * چرا خدابکار خدی
دزین دکه وددلی خوده دبیژه تو مجازات نه خوازی *
١٤ نه دیته چما کو تو دزهریَ تعب وغم ژبوی کو بدستی خوَ
بگری . سیفیل لته نف خو تسلیم دکه . آری کاری
١٥ ای سیوی تویی * ملی خدابکار بشکن وژخرفی ای
١٦ بدکار ته لبی اولیاوی بگره ونابینی * اللّه
خدکاره حتی ابد الاباد . امتان ژ توپراخی وی
١٧ محو بون * یا خدی ته خوستنی حلیمان بهیستیه
ته دلی وان قوین بکی . ته گوهی خو بدی * ژبوی
کو لحق سیوی وسفیلی بزهره حتی کو ابدی ان ف
ژعردی ترسینکه

Special Pa

NEA
S

4:15
al Papers & Reports: Mardin (8)

NEAR EAST MISSION
SUPPL. PAPERS
1845-1933

Mardin Evangilical Field
1850 - 1950

About the middle of the 19th century the american missionaries began to appear preaching the Gospel to the people of all denominations and teaching them how to read and write. Opened primary and secondary schools for the youth and appointed men and women as Bible-readers to teach reading the Bible at home to females and at the shops to men & youngmen. Those who learned and reserved Bibles of their own carried their Bibles with them as their best treasuries. Large Bibles were opened and read at many shops, and Sundies were occupied by all kinds of services visiting and explaining the scriptures and by doing that many saw themselves as prisoners bound to old nonsense traditions. The persecutions and oppressions of all kinds took place in the cities, towns, villages, fields and Gardens. Shammas Saliba the earliest preacher who came from Diyarbekir region was so sealous and active - while passing throu the streets of Mardin. - the none-protestant people poured dirty water upon him and calling him with bad names - crying prot prot Akar (the dirt of the pipe). and in answer he said. this Akar shall become sugar - within a few years it was a real occasion to many. and the protestant communities were registered in the government and the churches were built by official permission from the Sultans.

The earliest missionaries to Mardin between 1840-1856 were Mr. Morch; pond; Bell and Williams and the American station was established in Mardin 1856

Within a score of years, 1840-1860 those who joined the religous meetings as protestants were helding meetings at some houses and their number was 160 registered in the government. This community bought some old houses in the middle of the city and prepared a chapel building where missionaries and Bible-readers led the religous meetings and establised Sunday-school and about a dozen of married men who had advanced in reading and knowledge were picked and taught special religous lessons and doctrines for a few years. From these five were selected and sent to Harpoot Theological school to study the regular course. Dr. Williams also was one of their teachers their.

In January 1867 Dr. Williams considered the situation ready for a church organization and during the week of prayers there was a great revival and many confessed their belief and were examined for church addmission. 19. were addmitted as church members, 13 men and 6 women.

On Oct. 27-1867 preacher Jurgus was invited to be the pastor of Mardin protestant congrigational church-
He excepted the invitation and was
Ordained by Dr. Williams, Old Mr. Barnum, Badveling Mardiros of Harpoot and pastor Abdunnur.

As the chapel was so small for

such a large audiance the ordination was held in the yard in the open air.

At that time the churches were bound to the union of the churches under Harpoot station and all the deligates of those churches were invited to held their meetings at Mardin.

Boy School built 1870?

During the year of 1873 the church of Mardin had its meetings in the boys High-School building while the church building was built. As many of the church members were stone-cutters, Masons and laborers most of the work got freely done by them. The church was dedicated and several societies were organized and church members began visiting ve villages around from Saturday evenings to Monday mornings and the work began to grow noticeably.

In 1912 the report of the senses said that in Mardin the population is

pro	Family	persons
Protestants	102	779
Creeks	3	12
Chaldians	118	904
Syrin Jacobites	948	4874

all Christ 14996

	Family	Persons
Syrian Chatolics	390	2548
armenians "	894	5879
Moslems	2780	16663
	5265	31659

(5) Schools attended by Mardin Prot. church -

started 1875 { 2 day schools - One for boys and one for girls
{ 1 Prep. "
1890 1 Kindergarden for boys and girls -

1870 - 1915. All schools in Mardin city and the whole field were supervised by the following missionaries Mr. & Mrs. Andrus, Mr. Gates; Miss Netting; Miss Graf, Mr. Mrs. & Miss Dewey; Miss Fenenga; Mr. Larkin; Mr. & Mrs Emrich, and Mr. Barstow. Dr. Thom attended to the hospital. Mr. Aingly. Miss Series and Miss Pratt and most of the mentioned missionaries by turn toured continually all the field around and held S.S. meetings at 4 districts in the city accompanied by school girls and teachers.

The Financial part of Mardin Church

In 1917 at its golden Jubily the report was read as fo-

church contributions and gifts	1867- 1917 gold ps.	480305
" " " "	1818-1932 " "	286547
	1933-1949 " "	90000
	Dollars 500,000.00 =	856842
	Society of Love " "	65268
	" " Women " "	8616
	" " spirits " "	1995
	Boys H. school Alumni	753
	girls " " "	759
	C.E. for Women " "	4530
	C.E. " young m. " "	2576
	$ 42,248.5	= 84497

This money was used for ch. affairs, schools poor and other needs famine. Cholera, Bible So. etc.

Mardin church became selfsupporting 1883

And since 1915 most the families left for all parts of the world and by 1950 the number of families left is 18 and about 100 person

	Year 1915	1916-1950
The ch. communicans began with 19 and got up at 1915 to	552	+ 48 = 600
The number of adults baptized	163	+ 0 = 163
" " " children "	612	+ 94 = 706
" " marraiges	254	+ 12 = 266
" " dead	522	+ 18 = 540

Pastor Jurjus who was ordained by the mission meeting and became the pastor of this church } sent to Bible Society: $3060 ? and at his best and of 92 preached the gospel from its pulpit for 65 years and at his best and of 92 of age passed away ~~[illegible]~~ Dec. 4, 1932 leaving a very small portion of all that church and community - His fine spiritual impressions and the religious training of the good christian parents and schools is living and shall of course continue as long as the church lives.

The Union of the Churches in the Field of the Mardin Evangelical Area 1879-1915

When the churches got settled and each one of them had its own ordianed pastor, the station requested the organization of the Union of the churches of Mardin field and at that time Mousul church was one them.

8 Churches accepted the request and sent their pastors and delegates the first Churches' union that was held in Mardin Oct. 23, 1879. 4 pastors 8 preachers and 6 teachers were the active members of this first meeting of the union.

The 1st Union Meeting of the churches

Mr. Andrus appointed chairman and preacher Jirjis of Mousul secretary - the following items were discussed

1. All letters of the churches shall be first read and committee appointed to attend to what is requested -
2. Exutive Com. appointed to arrange for all the meetings to come & where to be held -
3. Special Com. appointed under its chairman Dr. Thom to plan for an American Hospital in Mardin
4. Delegates of Mardin & Mousul required to go to Karabash to help in ordaining Preacher Hanoosh as a pastor to that ch.

Seven meetings full of sermons and written essays on religious & social & educational subjects took place at every meeting.

The 2d meeting
8 sessions -

The II meeting of the Union of the Churches was held at Kuturbel (12 delegates) 2 missionaries

5 pastors, 1 deacon 2 teachers and 4 brethern were present and Mr. Andrus and Mr. Gates.

Chairman Mr. Andrus & Antune Ablahad of Mardin secretary

8 meetings were held and the items attended to as follows.

1. Listened to all the reports given by different Com.
2. Chairman was asked to give summary of the rules to the Union and what the board wants of the churches.
3. The rules were and explained - 4. Churches contribution!

The III Union meeting of the United Churches-
Held at Midyat 2 April 1885

10 native delegates and 4 missionaries - Mr. Andrus, Mr Drury, Mr. Ainslie and Mr. Gates.

Mr. Drury appointed chairman & teacher Antune sec.

1. 2 meetings daily
2. Every church delegate gave its report written or oral -
3 - Several extra delegates were accepted as honorary mem-
4 - Reports of the societies were listened to. The Society of Love in Mardin & Picking the Flowers in Midyat -
" " Siirt
5. 4 Preachers. theologs were listened to their reports -
6. Midyat Church askes for a pastor - Pastor Melkie was ordained after the church got organized while the union was there.
7. Mr. Gates & Pastor Jurjis of Mardin gave an excellent report about their touring thru the field and the trips were tiresome the work of the Lord is advancing.
8. The chairman gave report about the agreement between the Board and Mardin field, followed by a letter from Mr. Clark Sec. of the Board telling the sum appointed for next year. 1886 will be decreased $\frac{11}{100}$ -
9 - a portion of Urmia mission to be added to Mardin station?

IV The Fourth meeting of the Churches Union-
at Derik April 15, 1886

14 native delegates and 2 missionaries Mr. Andrus & Ainslie
Chairman Mr. Andrus and Sec. Bishara Melkie -

1. No church could be organized unless paying $\frac{1}{2}$ of pastors sal.
2. Delegates to be appointed to add to High school Com.
3. Pastor Jurjis appointed treasurer to the Union
4. Churches reports were read -
5. Cooperation Com. was appointed -
6. Prayer meetings & essays were going all thru -

The next 8 meetings of the Union of the churches were held at different local churches and all the meetings were full of meterials belongs to the vital point of this immence spiritual field that contained 36 centers as you see on the map -

Mardin - 1: Fine impressive medical & surgical hospital work by Dr. Thom. 1890?

2. 2 High Schools for boys & girls - by Dr. Gates, Dr. Drury, Mr. Larkin, Mr. Andrus, Mr. Emrich and Mr. Borstow ~~of~~ and by Miss Series, Mrs. Andrus, Miss Fenenga and 16-20 native teachers men & women.

3. Church day schools - 3 - one for girls, one for boys & 1 prep for boys. 1 Kindergarten run by Miss Nitting & Graf. and 6 native girl gradute teaches -

4. 3 day schools at different districs in Mardin for all boys and girls of christians & moslems -

5. Diyarbekir - Church - pastor & dayschools for boys & girls -
6. Kuturbul " " & " " " " "
7. Karabash " " & " " " " "
8. Kabi " preacher & " " " " "
9. Kullieth " pastor " " " " "
10. Nusaybin " preacher " " " " "
11. Cizrah " " " " " " "
12. Azikh " " " " " " "
13. Dofis " " " " "
14. Niddo " " " " " "
15. Basibrin " " " " " "
16. Midyat " pastor " " " " "
17. Arnas preacher " " " " "
18. Zaz " " " " " "
19. Karboran " " " " " " "
20. Arbay " " " " " "
21. Salah " " " " " "
22. Bati " " " " " "
23. Erdi " " " " " " "
24. Hasankeif " " " " " " "

25	- Siirt -	Church -	pastor	dayschool.		for	boys.	girls
26	- Derik							
27	- Weranshehir	"	"	"	"	"	"	"
28	- Mardin	"	preacher	=				
29	- Mansuria	"	Pastor	"	"	"	"	"
30	- Benabil	"	Preacher	"	"	"	"	"
31	- Kalit Maria	"	"	"	"	"	"	"
32	- Golli	"	"	"	"	"	"	"
33	- Ibrahamiye		"	"	"	"	"	"
34	- Sadiye		"	"	"	"	"	"
35	- Mansuriye of Cisrah		"	"	"	"	"	"
36-	- Hassane ?		"	"	"		"	

N. B.

No. of Pastors ordained	25	
" " Preacher theologs	16	
" " " ordinary	22	
" " Bible Readers women	20	
" " " " men	11	
" " Colporters	3	
" " teachers "	45	
" " " girls	54	
" " Kin'n " "	18	- Estir, Werde (Ishak's sister in law in Amouda)
" " touring personel	10	
" " Missionaries men	14	to 1948.
" " " ladies	16	

June 1950

Missionaries to be added to the original list

Dr. Smith, Dr. Ward and Dr. Hakes + Mr. Shnieder at Diyarbakir — and a large orphanage under Miss Wak & 3 native helpers —

Mr. Whilock, Miss North, Miss Orvis, Miss Law, Mr. Friedinger, Mr. Carlton, Dr. Nute and Dr. Hodson to Mardin station

Near E. Relief 1919 — 1923 The orphanages

1. Orphanage for girls under Miss Fenenga & 15 girl teachers. lace; cooking & dress cutting.

1. " " boys " Mr. Miller; Smoker; Simmermen Deidwiler and Wallace —

2 Departments for refugees, boys; girls and women under Miss Truax — Industrial shops - spinning wool and cotton, making rugs, cloaks, shawls, cloth and shoes —

Dr. Thom Hospital ~~1885~~ 1875 — 1915 — 40 yrs. —

Dr. Thom and Miss North — 4 pharmacists, 1 dispensary — 3 beds for medical and surgical patients — kitchen — — etc. —
Thousands and thousand of patients went cheerfully to their homes thankful and impressed by the Christian treatments they received — All Mardin people when mentioning Dr. Thom's name repeat the prayers and the blessing to his soul and spirit.

1895 — 6 at the ep'mie of the dreadful Cholera thru Diyarbekir vilayet up to Siirt — Dr. Thom went around all the region and saved the thousand and when back received the Hamayuni Nişan from Sultan Hamid with an official declaration of the Shahani thanks!

1916 — ~~1917~~ 1919 the hospital was used by Military doctors and Miss North as a head nurse and 2 natives and the school buildings and most of the compound hospital and Dr. Thom's house occupied by German commanders & soldies —

1920 — 1924 — Near E. Relief doctors took charge of the hospital, for both orphans & natives:
Dr. Doddly, Dr. Stuard, Dr. Park and a lady, Dr. Little worked 4 hard years and saved the thousands of those who suffered from hunger & hardship. Miss Morgain & Kurshner were the head nurses —

Dear Mrs. and Mr. White — If you have the time and see this additional part convenient, please to make a few copies and add them to the others & much obliged —
Sincerely yrs

As the girls orphenage continued the lace making, the boys orphenage also continued the Boys High school industrial Dept - Carpentry, Shoemaking, stonedressing, weaving, bookbinding and gardening - ½ day schools and ½ day industry - 1 good trade leader ~~to~~ at every Dept - and 7 school teacher. After 4 solid years of taking care of more than 650 orphens at both orphenages most of the orphens outside of Diyarbakir a Mardin were taken to Halep, Beirut and Sydon where they received more education and some of them are still at work.

Prof. Yusuf Shammas, Prof. Ferej Azrak, M. Garabet Giragos, Selim Samaan, at Halep - Miss Rihani at Gaziantep Hos- and pastor Kerim Kawni, Preacher Jemil Hanna at Deyruzzor - and Dr. Anees Adil - Prof. Khaleel Ablahad and Colonel A. Wazir ~~at~~ Prof. Rachel Masood, M. Zahiye Asfar, and ~~and~~ the kindergardener, Nejme ~~and~~ at Iraq, and Haleel ~~Ayral~~ at Galata Saray and Selim Ayral at Istanbul Univ. and many other pastors, prof's, teachers and men of good business are at good Passions in at many ~~quarters~~ parts of the World.

1924 and 1925 the work turned into actual high school work - Miss Fenenga continued taking charge of the girls school & Miss ~~Kuschner became~~ Law came from Lebanon became the principal of the Boys High School and the industrial Depts ~~and~~ and followed by Mr. Friedinger. Sept - 1925 after the last 2 senior class graduates of both girl and boys H. Schools - the order came that these 2 high schools must apply the new official program of the country and employ University teachers - as there could not meet the request and no budget to meet the expense both schools and the church city schools had to (give up) stop one after the other for the present. Then the station turned to strengthen the readingroom the social work and the church programs -

at Boys & Girls sent B & G to Scutari & W.C. & R.C. Col. to prepare as col. grad. to teach then re-opening Mardin H.S.

And now for the last 18½ months since Mrs. Mr. White and their Wesley came to Mardin and crossed the old shaky bridge and composed the new a Fresh Station - the whole social, spiritual situations have wakened up and began thru their hard work and efforts to breath long breaths and hope for a bright future

Pastor Isyaa in America, Syrian P.O.T. Theolog from Diyarbakir Yusuf Isafan, Head Judge of High Court in Jerusalem, Chaldean Prot. ~~Rihani~~,) Pastor Hanna Melek in Palestine.

Deyruzzor

Special Pape

NEAR
SU

4:16

Papers & Reports: Mardin (9)

EAR EAST MISSION
SUPPL.PAPERS
1845-1933

Regulations Respecting Touring.

(Passed by Mardin Station, May 22, 1882.)

1 - No tour shall be undertaken without the approval of the Station, unless it is clearly impossible to bring the matter before the Station - In all such cases the Station should be advised of the tour & the reasons for it, as soon as practicable.

2 - Members of the Station remaining in one place for more than two weeks, shall be at their own charges for the remainder of their stay.

3 - Members of the Station, on regularly authorized tours, shall be privileged to charge six piasters per day for their horses, for the number of days of travel, & to have their horses kept during the entire tour.

4 - The value of private stores contributed to the outfit of a tour, that is expected to occupy a week or more, shall be considered a legitimate item of charge to Touring.

5 - All extra expenses incurred while touring for keeping, fastening, or protecting the horses shall be paid by touring; articles purchased for these purposes to become the property of the Station.

About Touring.

Special Pa

NEA
S

4:17

al Papers & Reports: Mardin
(10)

NEAR EAST MISSION
SUPPL.PAPERS
1845-1933

Scheme for Coöperation.– Mardin Station.

Desiring that there shall be a closer union between the churches and the missionaries, and a larger participation by the churches in all that pertains to the evangelical work in this field, we make the following statement of the relations of the churches to the American Board and its missionaries, and offer the following plan for practical Coöperation based thereon.

I. The Relations of the Churches to the American Board and its Missionaries.

1. It is the aim of the Board to establish Christian churches, and aid them to become vigorous, self-supporting agencies for the propagation of the gospel.– "The proper object of missionary efforts is to introduce the leaven of the Gospel, and to secure the establishment of such agencies as may be expected to take up and carry forward the work to its completion."– *Memorandum for the Missions in the Turkish Empire*.– p. 4.

2. The missionaries of the Board are its only accredited and responsible agents for the disbursement of the funds contributed for its work by the American churches.–

"The disbursement of all funds is made upon the advice and suggestion of the missionaries as the representatives in Turkey of the American Board. Such expenditure can never be committed to any other body however constituted. xxx and therefore not to a body consisting in part of representatives of the native churches." – Mem. – p. 11.

3. The Board desires the largest possible Coöperation of the churches with the missionaries in the plans for the work and the execution of them, looking forward to the entire transfer of the work to the churches at as early a day as practicable. – "There is need of the freest consultation on the part of the missionaries with the representatives of the native churches. It is desirable that they should hold such conferences with the pastors and preachers and delegates from the churches as often as practicable to consult on plans and measures for the best prosecution of the work." – Mem. – p. 21. "The missionaries are foreigners and only temporarily in the country. They are to pass over the work of evangelization to native hands as soon as possible." – Mem. – p. 10 –

II. Fundamental Principles. –

The following principles implied in the foregoing relations are formulated as a basis for actual Coöperative work.

1. The churches recognize the missionaries as the proper agents of the American Board, and that they cannot delegate to any other parties nor share with such parties their responsibility for the disbursement of the funds of the Board.

2. The missionaries recognize the churches as possessing all the rights and sustaining all the responsibilities which belong to evangelical churches everywhere. While leaving to each church the control of its own affairs, they will do all in their power to promote the fellowship of the churches and to aid them in Christian work.

3. The churches and the associations of the churches, as well as the missionaries, heartily accept the principle of self-support, and engage to do all they can to realize it in their own congregations and to extend it to all places where evangelical or educational work may be begun.

4. Both the missionaries and the churches recognize that for the most efficient coöperation there must be the fullest and frankest consultation together upon all matters pertaining to the common work. This is essential to the most effective and economical application of effort, and also to preparation on the part of the churches for assuming the entire work as soon as possible.

Under the guidance of these principles is proposed the following: –

III. Plan for Practical Coöperation.

1. The committee of each church is the responsible body for the religious and educational work in that churches proper field. The missionaries will consult with it in regard to all its work, and arrange for one of their number to accompany the pastor in a round of visitation as often as practicable.

2. In accordance with Art. IV of its Constitution, the Evangelical Union will at each annual meeting with the missionaries giv attention to the following subjects.

A. – Pertaining to Evangelical Work. –
- α. The work of the local churches.
- β. Work in places where there is no church.
- γ. Occupation of new places.
- δ. Evangelical and Colporteuring tours.

B. – Pertaining to Educational Work. –
- α. The opening and conduct of Common Schools.
- β. The appointment of members of a Board of Trustees for the Middle School in Mardin.
- γ. The appointment of a Board of Visitors and License for the Theological Seminary.

C. – The making up of tentativ estimates for the ensuing year for the following purposes.

α. Evangelical Work – 1. Churches. – 2. Preaching Places. – 3. Bible Work. –
β. Educational Work. – 1. High Schools. – 2. Common Schools.
γ. Chapels and School Buildings.

3. The Evangelical Union shall at each annual meeting

appoint four persons to constitute with the missionaries a Committee for Consultation and action upon all matters pertaining to the Common work that may require attention between the meetings of the Union. The regular meetings of this Committee shall be quarterly, and at each regular meeting of the Union the records of all its ~~the~~ sessions since the last preceding regular meeting of the Union shall be read. The representation of the Union on this Committee shall continue to serve until their successors are appointed, and for their necessary expenses in the discharge of this duty the union shall provide.

4. Questions which cannot be satisfactorily settled in the meetings of the Union with the missionaries, may be referred to the mission either in writing or by a delegation from the Union. The expenses of representation at the Annual meeting of the Mission shall be met by the churches.

Mardin, March 20, 1885.

Scheme for Coöperation – Mardin –
March, 1885.

appoint four persons to constitute with the missionaries a Committee for consultation and action upon all matters pertaining to the Missionary work that may require attention between the meetings of the Union. The regular meetings of this Committee shall be quarterly and at each regular meeting of the Union the Records of all its [illegible] since the last preceding regular meeting of the Union shall be read. The representatives of the Union on this Committee shall continue to serve until their successors are appointed and for their necessary expenses in the discharge of this duty the Union shall provide.

4 Questions which cannot be satisfactorily settled [illegible] the meetings of the Union and the Missionaries.

Special Pa

NEAR
SU

4:18
l Papers & Reprts: Mardin (11)

EAR EAST MISSION
SUPPL.PAPERS
1845-1933

Presbyterian Board of Foreign Missions
Department for Specific Work

PEN PICTURE OF MARDIN STATION, SYRIA

Mission - Syria

Station Established - By the American Board of Commissioners for Foreign Missions - 1861. Transferred to the Presbyterian Board - 1920.

Outstanding Features - A mixture of races and creeds.
Need for a physician.
Numerous Out-stations, needing workers.

Equipment of the Station District - 1 church; 1 hospital and dispensary; Boys' and Girls' High Schools; primary schools; 1 kindergarten.

Location and Population - The city of Mardin is situated 375 miles northeast of Beirut in the heart of what was Turkey, but is now (1922) claimed by Mesopotamia, Turkey, Armenia and Syria. After the World War when the inhabitants of Mardin were asked to what country they wished to belong, they answered that they belonged to Kurdistan and would be ruled by the Turks. This was a natural answer for people taught to "submit to the powers that be" and having little knowledge of the world outside. They believe that God rules their destinies and they will not oppose any one who will rule them justly.

The city lies on the borderland where mountain and plain meet and is composed of a mixture of races and creeds. One-half of its 30,000 inhabitants are Moslem by faith and call themselves Arabs and Kurds. The people of the Christian half are mostly descendants of the old Assyrian race, speaking the Arabic language. There are three or four old Christian churches and as many Roman Catholic.

Latitude - About 37 degrees north, about the same as that of Richmond, Va., and San Francisco, California.

Station History

The Mardin field was transferred from the Congregational to the Presbyterian Board in 1920, as it was the only Arabic speaking Station of the Congregational Board and a large part of its financial business was transacted through the Presbyterian Mission Press at Beirut.

The Field

Mardin overlooks the plain to the south. Within thirty five miles it is more or less cultivated by Kurds, living in villages, dressing somewhat like Arabs but using the Kurdish language.

Some of these villages are owned by feudal lords and some by rich men in Mardin. Most of the Kurds are Moslems. There are a very few Christian villages near Mardin and also a number of Circassian villages. To the south of the cultivated lands several tribes of Arabs wander with their flocks and herds, often coming up to the villages to trade the products of their flocks for grain, cloth and other necessities.

For years, missionaries and their native helpers have longed to preach the Gospel to these villages and tribes but the government has made it impossible. The missionaries in their friendly relations with these people have found much that is likeable, especially their generous hospitality, a certain sense of honor and pride, love of freedom, with loyalty to their own family and tribe.

Four Out-stations

The Mission has kept a preacher and primary school in Nisibin for a good many years in a Jacobite community, where a small nucleus was formed, many coming in to hear the Word. Sometimes there were discussions and searching of the Scriptures with the Jewish neighbors. The work in Veransheber was more recent, after the Kurdish tribes became more favorable to Christians. There was an Armenian community here that was given a school teacher. About thirty miles west of Mardin is the town of Dariki, like Mardin on the southern slope of the mountain but nearer to the plain. It is noted for its olive orchards, which lie in the valley, protected from the cold north winds. It is also noted for its fierce and lawless Kurds. There was an industrious, prosperous colony of Armenians in Dariki, who used the Kurdish language. The Protestant community owned their church and school room. Their preacher was ordained pastor in April, 1919, a short time before he became a martyr with his flock.

Diarbekir, sixty miles northwest of Mardin is the capital of the Turkish province of the same name, in which Mardin is located. This city has twice as many inhabitants as Mardin and differs from it in having a considerable Armenian speaking population. There was a Protestant church here, obtaining preachers and teachers from the Harpoot Mission of the Congregational Board. The Assyrian population has often begged for preachers and teachers. Silk manufacturing and commerce made them a prosperous community until the war.

The Syrian Jacobites

To the northeast, east, and southeast of Mardin are mountains called the Tour Abdeen or Mountain of the Worshippers. Here have lived for centuries the Assyrians who were converted to Christianity by St. James and are called Syrian Jacobites from him, having an interesting church history and a Bible in the ancient Syriac language.

They have chosen high strongholds and built great churches and monasteries from the limestone rock, having walls three to six feet thick; and high arched roofs, their doors cut low, sometimes underground, their windows, loop holes for guns. Around these edifices they built their villages and tilled the earth pockets of the rocks or made narrow terraces on the mountain sides for their vineyards or harrowed their little wheat and barley fields in the valley bottoms, planting poplars, millet and cotton where there were springs for irrigation. Their children herded a few sheep and goats on the mountain sides. They sold their wheat to buy clothing and ground up the acorns from the wild mountains for their bread. Their diet of acorns, millet, barley and milk, or the invigorating mountain air or the sense of being monarchs of what they survey, has made these people a well grown, strong and brave race.

When one sees danger coming in the form of the enemy clan, the hauwar (alarm) is called, one after another taking it up, till it echoes through the mountains. The boys hurry the sheep and the cattle home. The men leave their plowing or wood cutting and gather armed to meet the foe. In the meantime the women gather things into the houses, the animals are put into the stable, which is the inmost room of the low houses. Some give the war cry to encourage their warriors. Usually this is enough because the enemy may have intended only to surprise a little boy and carry off his flock, or perhaps to catch a man alone in the mountains and send a bullet through his heart. If matters are very serious, all hurry to the church which is their last resort, and there they are in siege until one side or the other yields.

Other Out-stations

Midyat, about forty miles east of Mardin is the most important Protestant center. Before the World War there was a large prosperous, self-supporting congregation there. In 1913 the church was built, mostly by the rich men of Midyat themselves. Both men and women took active part in all church affairs. In 1915 many of the Midyat people were killed. A good number were in siege in nearby villages. A preacher and teacher remained with them all through the war. Now(1922) it is the only place outside of Mardin where there is anything like normal work, but they have only one teacher, where before the war they had three.

There was a church with a preacher and a school in the city of Sert, about 100 miles from Mardin and near to Bitlis. Many Armenians speaking the Arabic language lived in this city. There were churches in two large villages within thirty miles of Midyat, Kulleth, and Kerboran, each containing sixty Protestant families. Hasan Kafe and Arnas had chapels and schools. Of these there is left only the stone walls of the buildings and a very few men and women. There are more children but they have been scattered. All that could be found were taken into the Mardin orphanages. A good many of the inhabitants of the four villages near Mardin, fled to that city in 1915 and were safe, but some died of exposure and famine.

Educational Work

The most noticeable result of Mission work in the past has been the increased desire for learning, so that all the churches have had to improve their schools or start new ones to keep the people from sending their children to the Mission schools. A number of kindergarten teachers have been trained and the children who attend the kindergarten are bright and interesting. The fathers and mothers have been much surprised at the accomplishments of the little folks. The Protestant community manages their own primary schools, having for teachers some of their own girls who have graduated from the Mardin high school. There have been primary schools in the further wards of the city in connection with other communities, Syrian and Roman Catholic. Primary schools are located in about seventeen towns and villages.

Girls' High School - This institution grew until its quarters were too small. A beginning was made before the war on a new building but only the foundation has been built and some material prepared. At present (1922) the schools are using one of the missionary residences made vacant during the war. The Arabic and English language are used and some Turkish as a government requirement. Some normal instruction is given and the graduates have become very useful teachers in our city and village schools and also in Syria, Arabia and Egypt. The girls do all their own housework and learn to sew and make dresses. Attention is given to lace making, that they may help to support themselves.

The girls have a Y.W.C.A. society and teach Sunday school classes. Almost every girl unites with the church before her graduation. This school has had much to do with putting off the marriageable age of girls from twelve to sixteen years. The homes of the graduates show a great improvement over the usual conditions and in them children receive better training. Some girls learn to play the reed organ and all love to sing. They also enjoy preparing programs to which their friends are invited. Sometimes they reproduce Bible scenes.

Boys' High School - The conditions under which the boys live tend to make them unsettled in their work. In many cases as soon as they get a fair knowledge of English, they leave for America where they expect a better chance. Manual training, carpentry, printing and farming have been taught the boys, It is hoped that some day this school will become Mesopotamia College for all Arabic speaking pupils. A better situation could not be found for an agricultural college.

Medical Work

Dr. Daniel Thom was in charge of the medical work for the Congregational Board for forty years. Being the only reliable doctor within a hundred miles and more in every direction, he became widely known, and in many places his medical service became the entering wedge for the preaching of the Gospel. His good sense and kindly interest in all human affairs made him the friend of all races and creeds. Operations on the rich brought goodly sums, with which he bought land for the Mission and built a hospital in which he could do greater service. This building was used as a military hospital and was much out of repair at the end of the World War. In 1919 it was repaired, rooms enlarged and improvements and additions made by the Near East Relief. The hospital has done good service, both during the war and during the Relief administration, and has before it a splendid opportunity if adequately staffed.

The Outlook

All the outlying points have suffered from the ravages of war and the schools are nearly all at a standstill. The work awaits only the settlement of political conditions. For the time being (1922) the work must be left largely in the hands of the Near East Relief representatives who are in close touch with the Syrian Mission. The moment that stable political conditions return the missionaries will find their hands full to meet the calls.

January 1922

NOTE:-For most recent statistics of Mardin Station consult the current Annual Report of the Presbyterian Board of Foreign Missions.
A series of pamphlets has been prepared describing in a broad way the history and conditions of the Missions in which our Stations are located; each of these pamphlets is called a "Mission Pen Picture". Each is attractively bound with illustrated cover and contains a large map. They sell for 15 cents each. Mardin Station is found in the Syria Mission and the Pen Picture of that Mission will contain much of interest to all supporters of that Station.
For sale by the Woman's Board of Foreign Missions or the Department for Specific Work, Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York City.

CABLE ADDRESS:
"INCULCATE," NEW YORK
FOREIGN MISSIONS CODE
A. B. C. CODE 4TH EDITION

THE BOARD OF FOREIGN MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

MADISON SQUARE BRANCH
P. O. BOX NO. 2

OFFICE OF SECRETARY

March 9, 1923.

Miss Agnes Fenenga,
℅American Press,
Beirut, Syria.

My dear Miss Fenenga:

I have been thinking much of you lately because of the word which came to us through the State Department that the Schools had been closed in Mardin. The Department forwarded me a copy of a letter from the American Consul at Aleppo in which he quoted a telegram from you, urging that they take up the question with the Turkish Government of allowing the school to reopen.

It was fine of you to attempt to handle the question as you did. I am watching it now in the State Department and they apparently are alert to the need. We have however, been through a most disappointing experience with our Government in the matter of Lausanne and it looks as though we would have to be patient for a considerable time before we could make our Government put pressure upon the new Turkish Government to grant us the liberties that we had prior to the war. There seems to have been a sort of timidity on the part of England and France and hesitancy on the part of our own government which one can only feel is almost the reduction of expediency to a point of a crime.

I am also writing directly to the American Commissioner at Constantinople urging him to do what he dan. I fear however, that the new Turkish law which has been passed is going to be used as a weapon against the freedom of missionary work.

I think of you and Miss Kerschner standing by your task and I feel as if I must express to you the appreciation of our Board in your faithfulness and devotion. Some day a reward will come and I hope it will be soon.

I suppose the isolated position of Mardin has prevented letters coming through and is the explanation of my not having heard from you. I am hoping that this letter will reach you through the Mission.

I had a long talk with Dr. Barton the other day and he reported to me on the cases of Miss Dewey and Miss Graf. I do not think it is likely that either one of them will be able to go back to the field. Miss Dewey's responsibilities are primarily to her mother and Miss Graf is not strong.

I am glad you have the comfort of knowing that there are two families, one of them the family of Dr. Hudson, waiting to go to you at the earliest possible moment. I am urging the Mission to keep in close touch with you.

If Mrs. White knew I were writing, she would send her affectionate greeting and love and I want you to feel that I am eager to do everything that I can to serve you and to have a part in rewarding you for your strong and courageous work.

Very sincerely yours,

Stanley White

SW:M.

Brookdale Linen Bo

Resume of work in the Mardin Mission Field from March 31st,'22 to April 1923.

1. Preacher Hanna Aleya:We are fortunate in having had a recent report from him in which we are informed that his work has not been with the three or four protestant families only,but with the entire christian population.Firty has been the average attendance in the two day schools during the year.Because of the nature of conditions, we have not been able to supervise or actually know the kind of work done in this place.For the salaries of the three workers, 123£T.G.of the appropriations were used.

2.Benebeel: Our Bible Reader,Esa Bahadi,has had to carry on his work under great difficulty,nevertheless he has been able to have his Sunday School meetings regularly,and been able to instruct from ten to fifteen young boys daily.He has been the only one in the village able to read and write letters,which made him indispensable to all the christians of the village;and gave him an opportunity to talk to many on religious subjects that he would not otherwise have had.L.T.G.30 were used for his salary.

3.Diarbekir: We are very glad to report the church work flourishing,due to our newly ordained Iskuf Garabed.During the two months of his work there,the church attendance has increased from 15 to 100. Church membership has been increased by 5.Old quarrels have been settled,communion and baptismal services have been held,and a budget of L.T.G.5 has been pledged monthly.When we first tried to arrange for the Iskuf's going there,they said they could not pay more than L.T.G.1 for pulpit and schools.Iskuf Garabed's firm belief in tithing and his enthusiasm have inspired the old stand-bys and brought back the slackers,this however,would not have been possible had it not been for the Iskuf's knowledge of the Arabic and Armenian languages.He has instituted a weekly Womens'prayermeeting which has an average attendance of 40.During my recent visit there I enjoyed very much this meeting and the Sunday afternoon meeting for young girls.

M.Hanna Halebe who is in charge of the schools also has use of the two languages.He has two assistants,but the changing of them three times has made it impossible to do good work in the school. We hope soon to be able to send an experienced teacher to take charge of the Arabic work,which will insure more efficiency.They have an average attendance of 90 pupils.

Our Bible Woman,M.Nijmie Tomas,has done faithful work in the Syrian quarter.She had so many requests for lessons that it would have been possible profitably to employ another worker.

The sum of L.T.G.189.02 was expended by the Board.I have tried to persuade the A.B.C.F.M.to help us in this work and that in Heinie,but owing to lack of communication I have not succeeded.

4.Heinie: A Bible Woman has been at work there the entire year.She has given reading lessons and conducted the Sunday meeting,as she was the only one capable of doing soShe has done all this without a salary.

After Iskuf Garabed took charge of the work in Diarbekir,we sent Baron Gazar to Heine.He was most cordially received by all the Christians and the Government was helpful.He has reported that there are a number of out stations that it will be possible for hin to visit,but as it involves some little expense,he is waiting for our authorization.In the two months he has been there, including traveling expenses,we have paid him L.T.G.11.If conditions improve the people will pay part of the 5 lira salary, thus making it possible for Baron Gazar to do some work in the out stations without any additional expense to the Board.The people have shown their appreciation of him in that they have given him a house and share with him the fruits of the season.

5.Ibrahimia: M.Kareem Iskuf Jerjus has continued his work much as in previous years, except that he has not been able to visit his 4 out stations as frequently as formerly. This year his family has spent most of the time with him, which has been an uplift to the women and children. He has no reguler school but does sort of a Bible Reader's work. We have spent L.T.G.56 of the Board's money.

6.KalaatMuir: Our Preacher Jibrieel Aleya has done school work as well as preaching for all but the last month when his school was closed by the Government. Now he does regular Bible Reader's work. L.T.G.30 of the Board's money has been spent in this place.

7.Kulluth: One of our High School Boys had a small school and held meetings on Sunday for six months of the year. The Bey of the place was favorable and helped us with lumber for doors, windows and benches, however the young man was not able to hold out. A Protestant woman came in this week and reported that a Jacobite Priest had taken over the work, and that all the christians, numbering some 20 families, are rallying to his support. I told her to give the tables and benches to this Brother for use for the present. L.T.G.6 of Board Money has been used.

8.Karabash: Preacher Shamon Kreakus has been able to continue his preaching work here and in Kuterbul regularly during the year as well as his small school of 8 pupils in Karabash. I was very much pleased with his work in both places during my recent visit. It is his birth-place. He has built a nice little house out of the ruins of the old home and has cultivated his field which adjoins it. His wife and family are a great blessing to the women and children of the place. Iskuf Garabed will visit here next month to hold communion and baptismal services. We have spent L.T.G.72 here.

9.Kuterbul: M.Shamon's work here is supplemented by M.Miriam Noho who has a small school for children. L.T.G.11 has been spent.

10.Kerboran: M.Stepan has spent part of his time in this place and has made necessary repairs to our chapel there. He has also visited Arness and Ar bai semi-occasionally. We have a number of Protestant families here and hope that in the year future our Midyat Pastor may visit them to hold a communion service. L.T.G.~~22~~ 24 have been spent.

11.Midyat: Some of the Midyat church members are visiting in Mardin and they give us a very glowing report of the work of our newly ordained Pastor (Iskuf Amsiach) who has been with them for six months. They say that all the Christian communities and Moslems love him as does our own Protestant community. He reports an average church attendance of 125, a young mens' prayer-meeting with an average attendance of 28, women and girls' prayer-meeting with an average attendance of 42 and a bi-weekly general prayer-meeting with an average of 25. The church membership has been increased by 15 young men and 15 women, 16 children were baptized, and 3 communion services were held. He has settled many old quarrels and the Plymouth Brethren for the present are meeting and working with them.

Our Bible Women, M.Susan and M.Bedoor have between them about 30 pupils and hold weekly prayer-meetings for women in two districts of the town, and help the Pastor in his visits for consolation and advice.

Our school has been well attended and good work was done until one month ago when it was closed by the order of the Government. The Midyat community has aided in the repair of the Erdie church and placed a christian family in it to care for it. The Pastor and Brethren hope to visit Erdie occasionally. L.T.G.133 of Board money were used. The church pays 3 liras monthly to the Pastor's salary.

12.Veranshager: We have had a small day school and have spent L.T.G.10 of Board money

13. Mardin: Our aged Pastor, Iskuf Jerjus, has enjoyed very good health, he keeps his bouyancy of spirit and is always ready for new things. Just a few days ago he surprised some of the younger men present by joining us in games. He seemed to get just as much pleasure as any in the party out of a game of "flinch". Theordination of the two new Pastors during the year was a great joy to him. He carried thru the service very beautifully, neither hesitating nor forgetting any part of the long service. He has added 14 new members to the church this year, baptized 10, and is now instructing 17 young people in a weekly class, preparatory to receiving them into the church. The average church attendance is little over a hundred. This decrease is due in part to the removal of the orphans, and in part to the departure of a number of prominent families of the community. Average attendance at Sunday School is 130, at the weekly prayer-meeting 50, which is also the average at the weekly Womens' Meeting. These Womens' prayer-meetings are held in the homes and are attended by women of other communities, including a few Moslem ladies.

The financial burden on the church has been very heavy, a number of very necessary repairs have had to be made. This expense, with the Pastor's salary and part salary of four regular teachers, and the entire salary of a Moslem teacher, has made every one in the church give more liberally than ever before.

Our two ward schools have been closed and the teachers for the present are doing Bible Womens work. There is a great demand for reading and Bible lessons and our 3 regular Bible women have been kept busy.

M. Yusef, who has for so long been in charge of our reading room and book store, fell, dislocating his hip. He was confined to his room for four months, but is now able to get about on crutches, hoping soon to take his place again in the reading room, which his son has had charge of during his absence. For all of this general work in Mardin, the Board has used L.T.G.183.

Boys High School:

After the educational work of the orphans stopped in April, the fifty pupils in the B.H.S. did full work for three more months before the summer vacation, and we were especially proud of the good work done by the Sophomores, feeling so happy that after four years of broken up school work, we could look forward a new year with three regular High School classes. School was re-opened Sept. 13th, with 25 boarders and 50 day pupils, of whom 25 were in the high school department and 50 in the preparatory department. All the boys were required to work in the trades two hours daily, under the tuition of three Instructors. The Academical work was cared for by the three old regular teachers, assisted by the Americans and Girls' H.S. teachers. We had a fine class of boys, everyone being eager to get a full share of the benefits the school offered. So you can imagine our gloom and disappointment when on Oct. 30 we were officially ordered to close the schools. All the boys were sent home except six whom we kept as helpers and care-takers of our premisesX Our Trades Instructors all went back to their trades in the city, offering to come back to us whenever our schools should open, and after one month the youngest of the teachers left, leaving only two teachers on our pay-roll. Both of these teachers have served us for over twenty years, so that beside wishing to keep them for the school when it should open again, we felt obliged to continue their salaries, as it was thru no fault of theirs that they were thrown out of work. They have continued to serve us in government work and with the boys that have remained with us. The total expenditure for the school year was L.T.G.304.61. The receipts of the school amounted to L.T.G.104.83, which leaves a balance of L.T.G.199.78 that the Board has paid.

Girls' High School:

In July the School graduated 5 girls, their diplomas were viséd by the Mudir el Muarif and he with a Committee from the Government were present at the Commencement exercises. The Muteserif presented the diplomas as he had done the year before. Three of the orphans who should have graduated with this class had to give so much of their time to supervision and teaching younger orphans that they failed to make a high grade, they were therefore dropped back into the Junior class which gives us eight Seniors that we hope to graduate at Christmas time. School re-opened Sept. 13th with 50 boarders and 100 day pupils. Fifty of these pupils were in the High School department and the others in the preparatory department. All of the girls either made lace or did hand work for two hours each day. The lace department is self supporting. The 50 liras worth of lace that was produced has been sold in Mardin and Diarbekir, chiefly by officials and visitors. Most of the girls paid their tuition and book rent by their lace earnings, and even tho this school was closed when the Boys' school was closed, the lace department has continued. Four of our eight teachers have stayed on with us. These, as was the case with the teachers in the B.H.S. had been with us for a long time, so we could not discontinue their salaries and they, in turn, have served us in many ways. April 9th the local government conveyed to us the official order from Angora that our schools might re-open, so now we are very thankful that we have a nucleus of teachers left for the schools. Total expenditures of the school was L.T.G. 296.85, which sum was met by L.T.G. 154.79 receipts from the pupils, 37.39 L.T.G. gifts, and L.T.G. 104.67 from Board funds.

Hospital:

The hospital has had a small daily clinic for refugees and the poor, and has an average of ten in patients during the year. Many, many people ask for medical aid, but because we have no doctor, nor official permission, Miss Kershner does not think it wise to treat any but relief people. The lack of supplies is another reason for not enlarging the work. We are besieged by the better class of people with requests for a surgeon. There have been a few notable deaths which the community thinks would have been avoided had there been an American surgeon here to operate immediately. Moslems and Christians alike join in the plea for a doctor. We hope that nothing will prevent Dr. Hudson from going to Angora to get his diploma viséd and come here at the earliest possible moment with a certified Druggist. Drugs are purchased in Mardin at five times their market value, so he must bring a liberal supply of all staple medicines. Hospital receipts L.T.G. 31.79 and total enpenditures L.T.G. 64.38 which leave for the Board 32.59 L.T.G.

Industrial Relief:

When Relief closed out here, they left us 25 women and an equal number of children and also cotton enough to keep the women busy for six months, but with no other aid. There was no possible chance for the women to get away and they were all strangers in Mardin with no opportunity to make a living for themselves and children, so we had to support them in part. We have spent on these women and their children L.T.G. 120,50 liras of which we appropriated from Miss Graf's funds, which I should like very much to replace if some good Samaritan would only come to our rescue. The balance of the 120 liras was received from the sale of the native cloth made by the women out of the cotton left by Relief. We are very grateful to Dr. Little and Miss Wade for selling this native cloth in the Diarbekir market at a piaster a durah more than we could have obtained in the Mardin market. The Ladies have not only helped us in all our relief projects, but have been a great help and blessing to all our Missionary work in Diarbekir and vicinity. They have supervised our work, handled our money and been a real back-bone to all our workers there. Now that they are leaving either Miss Kershner or I shall have to spend the greater part of our time there if we wish to keep our Helpers and continue the Mission work. During the month most of the women have succeeded in getting away and we have given up Beit Kendeer in

L.T.G. 50.00

Presb. Board
Mardin

LETTER FOR SUPPORTERS OF MARDIN STATION, SYRIA.

FALL, 1924.

Note: At the July meeting of the Syria Mission, Miss Law, of Tripoli Station and Rev. Wm. C. Freidinger of Lebanon Station were assigned temporarily to assist Miss Fenenga at Mardin. Miss Law will probably stay one year. Mr. Freidinger may not remain as long.

Extracts from letter of Miss Louise Law, written at Mardin, August 30 - September 3, 1924.

Dear Friends:

Here we are, safe and sound, after traveling for six days. How very thankful we are for the constant mercies! It was always a comfort to think of you at home, and the many friends in Syria, praying for us as we journeyed. When we left the railroad, which we could take for only part of our trip, there was not a vehicle of any description to be seen, so we sat and waited for one of three things: a native desert wagon, a handcar (either of which meant 17 or 18 hours travel in the sun and into the night), or a motor, which was said always to meet the train. The motor, an ancient looking Ford, finally arrived, and after much bargaining and going through the necessary formalities with the officials, we finally set out about four in the afternoon with a soldier as escort. The runners were not in a condition to take our baggage, so the trunk was put inside, surmounted by a duffle bag; our blankets were spread on the seat; the lunch baskets, two typewriters, etc. were put where room could or could not be found; but there was no room for our feet! Because of engine trouble, we were unable to reach the village where we had expected to spend the night and were obliged to camp out in the desert near a small military station. During the night we were awakened by bells, which Mr. Freidinger thought might be those of a passing caravan. Early the next morning we started off, thankful for the rest and safety of the night. We had a day adventures, interspersed with engine trouble, including a desert whirlwind. Finally, just as we saw Mardin in the distance, we had to take to donkeys and leave our "tin Lizzie" to hobble after us. After a long hard pull up the mountain, we finally reached the Mission compound about eight and were warmly welcomed by Miss Fenenga.

The first few days were occupied with calls. We went on horseback to call on the most important officials. They returned the calls very soon, or if they came first, we returned them at once. Friday is Miss Fenenga's day at home for men, Tuesday she receives any ladies who may come. She always serves Arab coffee, candy if she has it, or tea and cookies, and sometimes icecream. She tries to keep friends in this way. She is a remarkable woman of imposing figure and manner, and every one from all sects seems to respect her.

We have been over the grounds and are making plans for the schools. I have the house that belonged to the Deweys, Mr. Freidinger has another missionary house , and Miss Fenenga lives in the Girls' School. We all have our meals together. My house is very comfortable and I am sleeping on a roof outside my room. I have a pleasant young Syrian teacher and a little girl of five, who is supported by Miss Graff, living with me.

People rise very early here. Although we do not breakfast now until seven, in school time the hour is earlier. School begins at 7:45 a.m. and church, an hour after sunrise, summer and winter. On Friday mornings there is an early service for men, and on Wednesdays, one for women.

We have an excellent view of the plain from here. As far as one's eye can reach, the country is level, but, in the haze on the horizon, are low mountains. Here and there through the plain, are the mounds which could tell stories of long ago, if one could but understand them. There are fruit gardens not far away, from which one can get good watermelons, muskmelons, plums, grapes, and tiny figs, which are very sweet.

Tomorrow our weekly mail comes. I am hoping for letters, but fear there has not yet been time for them to arrive.

Sincerely yours
Louise Law

CABLE ADDRESS: "INCULCATE NEW YORK"

TELEPHONE WATKINS 8191

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK

DEPARTMENT FOR SPECIFIC WORK
SECRETARIES
GEORGE H. TRULL
MISS MARY W. KERR

BUREAU OF FOREIGN INFORMATION
MRS. A. W. DIMOCK

March 5, 1925

Miss Agnes Fenanga
American Presbyterian Mission
Mardin, Syria

My dear Miss Fenanga:

Let me send to your isolated Station the cordial greetings of the Bureau of Foreign Information!

I am enclosing for you the letter that I wrote describing the work of the Bureau as it may be of interest to you. With this I am sending a copy of the message that we sent out to supporters of your Station.

The Bureau issues letters for the supporters of Stations three times a year and we correspond with each Station secretary in order to secure the desired material.

We do not ask the women missionaries to send letters directly to the Bureau but we ask each of these women to write at least three times a year to her District Foreign Correspondent. This Correspondent sends the letter here to headquarters for duplication for supporters and one copy is retained in the Bureau for our use. We were most happy to have the use of the letter written by Miss Louise Law. We have not in our files copies of any letters that you have written this last year. Unless a letter is on the way, will not you and Miss Law write promptly to your District Foreign Correspondents on the receipt of this message, that we may in due time have the use of this material for Mardin supporters? We know that you are both as eager as we are to keep the work of Mardin Station effectively presented to the church at large. We are deeply interested in all that goes on in your lonely post.

I remember with pleasure meeting Miss Law in Elizabeth, N. J. years ago. Please give her my warmest regards. Her letter that we have used was forwarded to us by Mrs. Freidinger. I do not know whether Mr. Freidinger is now at Mardin or whether he has returned to Lebanon.

Your secretary, Dr. Speer, has recently left us to attend conferences in Latin America and he shall be greatly missed in our midst. The outstanding missionary event recently was the great Convention in Washington. The speakers were the statesmen of the church and no one who was present could forget the messages and the atmosphere of the meetings. I wish that you and Miss Law might have been there.

With best wishes for you both, and hoping to have the opportunity of sharing your letters, I am

Very sincerely yours,

Leila A. Dimock
(Mrs. A.W.)

P.S. The enclosed Pen Picture
may be of interest to you.

No first page found

members responded in a most suggestive way. A valuable discussion followed on the topic, "Is the Mission as a whole willing to carry forward its work in Greece and Syria, whether recognized as temporary or permanent, at the expense, from the point of view of the Prudential Committee, of the work in Turkey?"

35: The following resolutions were adopted regarding Mardin Station:-

a. 1. As changes in the political boundaries between Turkey and Syria have caused Turkish to beome the official and educational language of Mardin, thus removing the primary reason for asking the Presbyterian Board to take over the administration of this station, and

b. 2. As there are serious difficulties in the way of administering work there from a base in Syria which is under French control,

c. 3.

c. 3. As a successful work is already being done there under the leadership of Miss Fenenga,
The Mid-Year Council recommends
- a. That the proposal of the Presbyterian Board for the return of Mardin Station to the American Board be accepted.
- b. That a Missionary family be stationed there not later than the Fall of 1925.
- c. That the W. B. M. I. be requested to send a lady to be associated with Miss Fenenga, looking forward to having at least three ladies at work there within the next three years.
- d. That the American Board request the Presbyterian Board to assume in Syria a block of our work equivalent to that in Mardin.

41: b.

41: b. 2. We would call attention to the action of the Central Turkey Mission at its Annual Meeting of 1923 looking to eventual withdrawal of the American Board from its temporary service in Syria, and the progressive curtailment of financial grants therefor. The Turkey Mission believes this to be a wise procedure, and would point out that the funds thus again made available for the Turkey area will be an essential element in the development of the work with Turkish Moslems. We trust that the A.B.C.F. and its workers at present in the Syria area are taking those steps requisite to conserve this important work and transfer it to the Society primarily responsible for this area at the earliest advisable date."

I am sending you also Mr. Nicol's letter of December 23rd with its enclosed report from Mr. Freidinger and Miss Fenenga's letter of Thanksgiving Day with an enclosed letter which she had written and also a letter from Mr. Freidinger, dated January 4th, 1925. Will you kindly return all these to me when you have read them, and made any extracts from them that you may wish?

We have done our best to care for the work at Mardin. After we received the station from you we appointed a newly ordained man and a Doctor with their wives specifically for Mardin and sent them out to Syria. They have never been able to get permission from the Turkish Government to take up work in Mardin, and our Syria Mission has had to assign them to Arabic work within its bounds. As you can see, the Mardin problems involve a who set of issues from those with which we are dealing in Syria but identical with those with which your Mission is dealing in Turkey. Will it not be possible for your Board to take the matter in hand and to afford the relief which is needed by Miss Fenenga and which the political and language difficulties make it impossible for us to supply from Syria?

Very sincerely yours,

RES:C.
Encs.

Presb. Board
1921 – 1925

Special Pa

NEA
S

4:19
al Papers & Reports: Mardin (12)

NEAR EAST MISSION
SUPPL.PAPERS
1845-1933

40 Yrs Experience among the Moslems.

I have never been the recepient of a gift fr-a Chri while several Moslems have made me presents. One of the Governors of Diarbekir at one time made a feast on purpose for me in company with a number of big men giving me the seat of honor. One of our Sub-Governor who came to Mardin w an abscess in his lungs whom I treated & he made a good recovery & secured for me a decoration — the fourth order of the Mejidiah. He and his wife were friends in every sense of the word; she was always making gifts to the children even after they left here. After being in office here for a few yrs. he was removed to Moosh; While there I had a call to Erzroum; the night I was there I spent the time with him & his wife, took dinner with them & had a most delightful eveg. They both begged me to exercise my influence to get them back to Mardin, as they did not like Moosh I did so & they were returned to Mardin & they showed their gratitude in many ways.

The notorious Ibrahim Pasha was a warm friend I having removed a stone from one of his boys. I afterward became one of his family was allowed to eat with the Harem; He made me gifts of horses. two at different times on both of which I made good money. & showed his gratitude in many other ways. Here in Mardin one of the first families made me a present of a fine mare a yr. ago in gratitude for treatment of the family etc. etc.

Once when in Mosul I was called one day to the house of a big Bey, to see his mother; they lived upstairs but they had bro't her down to the foot of the stairs, sat her down there her son sitting beside her when I went in she was all covered up gloves on her hands hdkfs wound round ~~her~~ wrists, a heavy vail on her face nothing to be seen but a bundle of clothes. I sat down. Where is the sick woman, motioning with his head to the bundle sitting beside him he said "There" I said I wish to feel her pulse he held up her hand & wrist all wound for me to feel her pulse thro the wrappings; I then asked to see her tongue, that cd-not be allowed. So I got up & said I am not a horse doctor, the people I treat I must not only see, but I must see their tongues, feel their pulses & converse with them in regard to their ailments. That is the only case I can recall that I have been refused a sight of the tongue when I have desired to see it. The doctor everywhere is a privileged person even the Koran admits the doctor seeing the Hareem that is no shame nor disgrace.

While I was still green - not that I am over ripe yet - & quite new to the ways of the country I was induced to do an operation for stone on a woman a Moslem of the first families. It was such a shame in the first place for the poor woman to have an ~~operation~~ stone in the bladder - & then to be obliged to have a man doctor operate on her was to much. the husband was so ashamed of her he left the city leaving two children a son & daughter 14 & 16 to look after her. I was at the Garden at the time they came out there after me. I must come & come alone bringing no one with me. & when I came to the house I must not go in the door like other people but get over the wall so as not to be seen getting into the house! And when in only the boy & girl to assist me. One gave the Chloroform - Did I not show my greenness. The patient Chloroform. two great stones were extracted, each as large as a hen's egg. Everything seemed all right but haemorrhage set in after I left her. & she died the sec. day much to their relief as they wd. not have cared to look her in the face again Was there ever such foolishness trying to cater to Moslem prejudice. It has not been repeated I assure you

As far as our work has been a means of reaching them spiritually it has not been my lot to witness such results. Our work may influence them as far as showing their goodwill in order that they in return may receive benefits from us. We have had an old hoja under our care for sometime who has come as near being influenced by our work as any of the classe we have met; & yet we cannot put confidence in all he says because he too has an axe to grind. In this country selfishness enters into every thing so largely. We occidentals are so often deceived by them

There is this about it all, in all my travels I have always found the Moslems the better host but that is more a part of their religion than that they are warmer hearted.

To sum up we are a long way off as yet from reaching the Moslems w. our religion or for them to adopt our western ideas.

Education:- in all the grades of our western schooling will be the only power to break the barriers between Xtianity & Mohammedanism.

Andrus

NEA

S

4:20

ndrus, A. N.

NEAR EAST MISSION
SUPPL. PAPERS
1845-1933

(A.N. Andrus)

Po'keepsie, March 22, 1875.

My dear Bro Bell.

Your last to me containing Dr. Gulicks proposition for a transfer of the schools to the garden you have recently purchased, and the placing of the students upon a self-supporting basis through farm labors there has been received, but is not with me now as I write, as it has been forwarded to Mrs. Williams for her perusal. I have been thinking the proposition over somewhat, and will endeavor to give you as you request, an expression of my views upon the subject both pro and con. Perhaps upon more mature consideration I might alter my opinions somewhat, but just now these arguments only occur to me. I have tried to look at the question without bias and prejudice, and to canvas it fairly upon both sides; and will give you the results in a review of the arguments - first in the affirmative and then upon the negative of the question -

In favor of the affirmative I remark -

1 - That the plan proposed will afford a healthy and useful diversion and recreation for the students - It is universally conceded I believe, that there is no more

healthful employment in which men can engage than the cultivation of the soil. By its variety of work it calls into exercise the greatest number of muscles. and at the same time prevents an excessive enlargement of any one set of them as is usual with the practice of many of the mechanic arts. What is true of farming as an employment is equally true of it as a diversion from study and a recreation for the body; and even to a greater degree, since, if engaged in to the moderate extent proposed by the proposition, there is less liability to danger from over exertion, and to disease from long continued exposure to rains and heat, liabilities which are almost sure to be incurred in the life work of the farmer.

2- The plan proposed tends to give dignity to labor, - especially to that branch which is so despised there. It cannot be denied that the East, - especially Turkey - has yet to learn that "to work is no disgrace, but idleness is a disgrace". The natural aversion to labor and the false estimate put upon it by the society of the East must both be combated by the student in order to his rightly estimating the true nature of labor and its momentous bearings upon all social problems as well as upon his own individuality. This is no unimportant part of a student's education-especially if he is training himself to have a part in a movement that contemplates a reform in religious, moral and social views. He can have no power over the men of a community who cannot appreciate the commercial, and moral values, in a measure at least of the pursuits of that community. The student will be worth little in a village of farmers who in his heart affects to despise husbandry. A man really in earnest lends dignity to whatever he undertakes; - and the spectacle of young men who are in earnest for the well being of their brethren, taking hold of work, and that kind of work which is so much underestimated in its importance, will go far to help change the views of men respecting the dignity of labor.

3- The plan proposed will encourage a manly independence in the students. If there is one thing for young men to learn, who in the East enter upon the work of preaching the Gospel, it is that they are not to be suckers, nor leeches. It may be all very well for those who have their piety done up for them by the bishops priests and monks, and who obtain indulgences by a bribe, to allow these ecclesiastics to fasten and fatten themselves upon the wealth of a community. But under the Gospel system there is nothing more desirable than a manly independence in those who are to stand up for the truth, oppose error and sin in a people, and take the lead in all measures for the increase of religion and the spread of sound morals in communities where all of religion is formalism, and all of morals but an empty name.

The old monastic idea and all approxamation to monkhood needs to be thrown out, and the student made to feel not that he is to receive his support at our hands because he is religious, but that he is to do all he can to support himself because he is religious and has begun the foundations for the highest form of manliness in embracing heartily the religion of Jesus Christ. The surest way to root up the old idea that obtains among those old sects of feeding the inmates of the convents from the granaries of the villagers, is to put the students to sweating for their daily bread, and to cultivate in that way a generation of men who shall not be sycophants nor caterers to the sinful desires of men in order to secure their support.

4- The plan proposed is a test of the spirit of self denial in the students. It is especially desirable in the East to adopt some method by which to get at the real purpose of a young man who expresses his desire to enter the work of the Gospel ministry as the strong assertion of an oriental backed by every appearance of sincerity and candor is not always to be relied upon. And the motives which lead a young man to declare his intention of becoming a preacher are seldom unmixed with considerations that are pecuniary and otherwise worldly.

There is hardly any other test of the genuineness of a young man's motive more practical and more sure than the test of his willingness to do what he can to support himself while in process of education for the ministry; for the self denial involved in the process is certainly not a light burden even in that country. And this is especially true in the case of those who already have families upon entering the course of study for the ministry, and for whose support they must provide. Thus far most of those who have been members of the classes in our school have been married men, or have married while in the school. And as a rule married men are to be preferred before single men as candidates for the ministry in that country, as the work exists at present in its incipiency.

5– The proposed plan will remove students from prejudicial influences of the city, and of church difficulties. It may be a debatable question whether the presence of a theological school in a city does more for good of that city than the school receives injury in the person of its students in the way of worldly mindedness, and extravagant tendencies which do much to unfit them for work in villages, where the habits of life and society are so different from much that obtains in the cities. Whatever may be said of these prejudicial influences of city life upon the student, it is very certain that the difficulties in which the Mardin church has of late been involved, and which still trouble it, have effected a very unhappy state of feeling among the students of the school. The dissensions have proved distracting to them, and have more or less disturbed the harmony of feeling which it is most important for them to preserve, holding the position they do in relation to the missionaries and to the work. Were this proposition of removing the school to a garden, if effected, to result in an entire removal of the students from these untoward influences, as its advocates claim that it will, the fact will go a great ways to justify this change.

6– The plan proposed will tend to keep the students in closer sympathy with those for whom they will have to labor. It cannot be denied that in all moral work one great essential to success is the creation and conservation of a bond of sympathy between the laborer and those for whom he labors Whatever tends to make and maintain this in the case of our students who are to be the leaders in this religious movement among their countrymen is to be desired as an essential condition of the most successful prosecution of our work. A community of labor makes a community of sympathy, as is seen everywhere in the banding together of those who are of the same art, trade or employment. Now most of the students will have their work to do among the villages, which are mainly composed of farmers, and so the knowledge of agriculture in its pleasures and hardships will certainly be a help to the student in creating and keeping a close sympathy with the people for whom he labors, if he is at all a man of sympathies.

7- The proposition in operation will have a tendency to alter the opinion of the people in regard to gospel laborers. I presume it is an almost universal impression among those outside of Protestant communities that the students and preachers of the Protestant communities are actuated in their choice of this service simply by motives of a pecuniary nature. And it must be added that large numbers in the Protestant communities themselves entertain similar disparaging views in respect to the motives of our preachers and candidates for the gospel ministry. It is humilating to confess that the bearing of some of the pastors, preachers and students in their pastoral labors, field work and studies has tended not a little to foster and establish such notions. Now the sources of this impression that prevails so largely would in a measure be lessened by the knowledge of the fact that those who are in a course of preparation for this work of the ministry are actually engaged in working with their own hands in order to minister to their necessities. The people would be led to consider that such at least were moved to this ministry "not for filthy lucre but of a ready mind."—

8– The working of this plan will tend to facilitate the support of preachers by the people. It will do this (a) by making the people more willing to contribute toward their support. Given a people who are interested in the truths of the gospel and it will be found that such people are willing to do what they can toward the support of one who *from love of the truth*, and *love for the souls of men* is anxious to declare this truth for their salvation. The principle will hold true whatever the number of the people may be, whether one or a thousand. We have already said that the working test will show who such men are, and such will not need to fear that good men may not be willing to contribute toward their temporal support. But it will do this (b) by making the preachers more contented with the amount of their support from such people. Brought by labor to sympathise with their people in all their daily toil, and by an actual experience in securing the means of a livelihood; he will remember from what sources he receives his support and will endeavor to gage his expenditures so as to make them correspond with the condition fixed by his support.

Now as to the *negative* arguments upon this proposition I offer the following and remark

1- That the work required by this plan is not such as all the students would be physically able to do. Every one knows that general farming, even in Turkey, calls for a great deal of *heavy work*, work that could be performed by only certain ones from the number of students, owing to physical incapacity for it of the remainder. And

2- All of the students would not be *adapted* to this kind of labor even if physically capable of performing it. This would be true especially of those who enter the school from the cities. Such come to the work of preparation from various pursuits - weaving, tanning, blacksmithing &c - and have no knowledge of the simplest rudiments of farming. The difficulty would be to get such men to acquire the new calling of farming, as they are not

Yankees by any means, and any one who knows anything of the East, knows how very difficult it is to succeed in getting any one to do any thing that is new, especially if it be something entirely without the range of his calling in which he has been trained from his youth. But

3- Too much exposure to the sun is injurious to *all* classes of *students*. Even where there is physical ability for farming, and an adaptation to it, there is still this objection to the work. It demands for its accomplishment an amount of exposure to the sun which tends to incapacitate the student for study and to occasion him head trouble. It is a fact that some of those, who before coming to the school, were accustomed to rural avocations and did not seem to be affected by the sun, were, during their seminary course troubled with head difficulty and bleeding at the nose upon any prolonged exposure to the sun, particularly if engaged in manual labor under the exposure.

4- The amount of labor will not be sufficient to support the student and his family during the time of it. This implies of course that the students so employed are married men; and I think no proposition should at present be entertained which has reference only to single men. Now the man of family will not be able to keep his family on the wages of four hours work per day, unless his pay be made in large disproportion to the amount of work accomplished; and certainly the proposition does not intend to keep the student at work 10 hours a day in the field, and compel him to burn the midnight oil over his books.

5- This plan will necessarily lengthen the time of the Seminary course, and so increase the expense of fitting the student for his work. The time will be increased because so large a proportion of it will be given to the cultivation of the soil; the expense will be increased because the disproportion of wages to labor performed will need to be continued so long as the student remains in the school for the prosecution of studies that are prolonged by his farming operations

6- The plan necessitates for its commencement a large outlay for land and buildings. I do not know just how large a piece of ground you secured in the recent purchase you made of that garden not far from the post road, but I should doubt if the land were sufficient for the carrying out of the plan in all it contemplates. But whatever may be said of the land, it is very certain that at present there is not one stone upon another at this garden to which it is proposed to remove the schools. Now to establish the schools there will require just as much building as is now found at the city, and it is not possible that the same amount of building will cost any less at the garden than was expended on those now in the city — more than 300.000 piasters, or more than $15.000.! It is on the other hand quite probable that *more* would need to be expended to secure the *same amount* of building now, since, although wages have not materially increased, the cost of building materials — especially dressed stone and and lumber — has greatly increased.

It is not properly a part of this argument, but it is the best place to make the statement, that you would be very likely to meet with considerable persistent and pronounced opposition in the attempt to erect a second lot of buildings like those we now occupy. This has some ground in the way the government has snubbed us on that second building for the Theo. Sem. But whether the buildings involved in the plan will cost as much as, or more than those we have in the city, it is quite probable that the Prud. Com. will hardly wish to entertain a proposition of this kind from our Station, and which involves so large an outlay of missionary funds. At least that is my opinion, looking to the present financial condition of the Board and its prospects for the immediate future. I do not *know* what the Com. might say because the proposition has not yet been before them in any shape so far as I know.

7- By this plan much of former expenditures in the city will be rendered unavailable in the prosecution of missionary work.

The removal of the schools will empty the Theo. Sem. building, and vacate one half of the large double house which contains the girls school :- that is, one half of all the buildings will be of no practical utility in direct missionary work. Then if the schools are to be transferred permanently to the garden, the tendency will be to render the garden a place for the permanent residence of the missionary or missionaries, & so nullify the availability of the city property in the prosecution of missionary work.

If it should be argued that this property could be practically transferred by selling it, and with the proceeds erecting buildings in the garden, I would reply, that the sale of the property would probably realize hardly more than one half the original cost, for two reasons;- (1) because the plans of the buildings are so very different from the houses of the natives, and (2) because of their position relative to the city, as being removed too much and exposed to the attacks of marauders. We foreigners can live where natives would fear to reside.

8- The advantages of this proposed plan over the present system will not be enough to justify the additional outlay required for it.— That there are advantages in the plan contemplated is not denied, but they are not so greatly in advance of that now in operation as to justify the sacrifice of so much that has been already secured and the use of funds to so large an extent as the plan involves.— Of course the main feature of this plan is the *self support*, which is made prominent. But how much would be the actual advance made in this direction over the plan now pursued? The students buy their books, at a discount of 50 per cent. in the case of text-books which are used in the class room, and their Bibles Testaments and miscellaneous books at a discount of 20 per cent. These they pay for in most cases by manual labor at an allowance of 30 paras per hour; and they work 2 hours per day 4 days in the week: that is they support themselves 6 piasters or 30 ¢ per week in order to pay for their books. The matter of books then may be set aside, as under the present system these are paid for in the line of self-support. The gain is therefore the amount of aid rendered the students as a help to them in the support of themselves and their families *while in term time*. This amount is to the married man 25 and 28 piasters as the number of children may determine, and to the single man 14 piasters. Allowing, as was the case last year - 10 married men and 1 single man as the number of students, and reckoning one half of the married men at 25. and the remainder at 28 per week, and we have the amount of aid per week 279 piasters or $13.95¢ - If we reckon term time at 7 months or 30 weeks we shall have the amount of assistance for the school year $418.50¢ - Now in the proposed plan this amount or nearly this amount would be required to pay the students for their labor on the farm, for they could hardly live more frugally than my experience teaches me they have lived and be worth much as students. The expense to the Board then would be little if anything less than what it now expends upon the Sem. upon its present basis. The amount required for starting the plan at the garden would not be less than $8000. or a sum sufficient to meet the expenses of 11 students and their families for 16 years!

Another advantage claimed for the transfer to the garden is the removal of the students from the hurtful influences of the city and church difficulties. But it is very questionable in my mind if that result would be attained in the removal of the schools only 1½ hours from the city and still leaving the students dependent upon the markets of the city.

If any transfer is made let the removal be to a place so far off that the students could not get to the markets of the city, or be tempted to visit the houses of the Protestant community in the city. If any change of place were to be entertained I would *suggest* that the change be so made as to prove a *decided* advantage over the present location in its relation to the *whole field*, and the *entire work*. Were the field entirely a new field and the question of a central location for the missionary station and the seminaries up for the first time, I should not hesitate a moment with my present knowledge of the geography of the field, and its linguistic relations, to say that *Midiat* is of all other places the most central and influential in a missionary point of view. If any change is to be made – if Mardin city is not to be longer the center, then let us get as far away from Mardin as Midiat, and so make the change a telling one upon the *whole field*, and not simply upon the question of the self-support (?) of a handful of students! Of course, brother, neither you nor I are to decide this matter, nor yet the mission alone, and I would not wish you to feel that I am carrying on a personal argument with you in relation to the subject. I am simply looking at the whole question in its bearings upon the entire

1817

work yet to be done in our field and with the desire, if this reaches you in time, that, in case the subject comes up in Annual Meeting, you will read it simply as the expression of my thoughts upon the matter.

9- An apprenticeship of each student in his own trade in the city is as efficient for securing self support as the proposed plan will be, and is a cheaper way of securing it. In the East a man usually supports himself more readily at a trade in the city than in farm work in a village. The capital required for most of the trades is smaller than that which is necessary for farming, and the returns come quicker, are more constant and even. This is more desirable for the student than to be obliged to wait for a harvest. and besides that his support comes more directly from his trade than if he worked on a farm for missionaries and received his wages from them. The apprenticeship plan is also cheaper than the proposed farming system for the reason that the support of the student is to a greater extent derived from the people through his trade. Besides this it would prove vastly less expensive for the Board in that it would require no new outlay for school buildings in a garden and little if any expense in the way of tools for the different trades - the student coming to the school bringing his trade implements with him as so much capital to invest in his educational fund.

Even if the schools were to be moved to Midiat, the place is a business center and would furnish employment to most if not to all of the trades that could be prosecuted in a city.

10- A still better plan, and so far forth an argument against the proposed plan, would be to grant a *free tuition* to all students who come with a view— or rather are *received* with a view to becoming *helpers* in some way to the work, but to give no *pecuniary assistance* to them *during term time*, (except perhaps in the *last* year of the course.) This plan implies that the location of the schools remains unchanged and so the Board's investment in the buildings already constructed in Mardin continues to be entirely available in the prosecution of this important department of missionary work.

Regarded simply as a *theory* for the prosecution of missionary work on a self supporting basis or nearly so, it is probable there will be no dispute as to the advantages of this plan over that proposed by Dr. Gulick. But as in practical mechanics the laws of motion, principles of machinery and the results based upon these are not realized to the degree scientific calculations upon these would indicate, so in the practical workings of the moral machinery employed for the accomplishment of moral ends, we see that our theories in regard to them need to allow for the friction of moral evil and the resistance of an atmosphere of moral depravity that prevent their exact accomplishment. This theory would probably undergo some modifications in the attempt at its realization, and it may perhaps be a question whether, as precedents now are, and the state of the field now is, it would be *expedient* to attempt to place the schools at present upon this high ground. But simply as an *experement* it would be a less expensive one to make than the plan proposed.

Were the field a new one, and we were starting out to build up a work with no old precedents to lend their influence in shaping the policy of that work, I should be decidedly in favor of setting out for the realisation of this theory however slow the process might at the beginning appear to be. Japan promises well as a new field for the working out of just this line of policy.

I had noted other arguments bearing against this proposed plan of Dr Gulick, but I have already enlarged upon the points advanced more than I had at first expected to do, and so will simply state them and leave them.

One of these is that the plan proposed will *shorten the time* for *practical training* in village work during the course of study. This is seen to be true in consideration of the fact that farming requires attention in both the *spring* and *fall*, and so would require the presence of the students at the school earlier in the spring and later in the fall than the present plan requires.

Another of these arguments, and one growing out of the foregoing is, that the proposed plan tends to limit the "*touring work*" of the missionary force. — By as much as he is needed at the school to teach by so much is the missionary obliged to shorten his touring work; and the needs of the farm in the spring and fall cut into the time that is most useful to the missionary for touring purposes.

But I forbear adding any more. I will however enclose to you an extract of a letter from Miss Parmelee in which she refers to this proposed plan. It was not intended for general perusal but it probably conveys her opinion upon the question.—

I have been able to write what I have written upon this question at odd intervals, and only a little at a time, as my head is not in a condition to bear any prolonged mental effort as yet. So although the letter bears but one date, it has run through several days in its composition.

I shall be anxious to learn how the Annual Meeting will regard this question, and what action, if any, it will take upon it. I will write to the Secretary requesting the Prudential Committee to ratify the purchase of the site for a summer residence recently made by you. Dr Thom probably agrees with you in the matter of this purchase, and of course has an equal voice with you in the determination of all matters that respect the working of the field. I long to be back and at work with you both in trying to plant the gospel and gospel institutions in that hard field. I feel quite encouraged about my physical condition and think that a rest sufficiently long will make me all right again, as there is no chronic difficulty working against me.

With love for all the circle. and to all the brethren.

Most cordially yours,
A. N. Andrus.

Extract from Miss Parmelee's letter,

I have just had a long letter from Kate, a few sentences of which I will quote.– "Dr Gulick's advice in the abstract is undeniably good, but applying it to the Mardin Theo. School I dont see how his proposition will work. There is certainly no question as to where the Girls School ought to be; and as the wives of students are to be in that school how can the men be at a garden?— Do you suppose that the men who have been brought up to the weaver's trade, or the masons, or the tanner could make farming very profitable? Perhaps they could there but they couldn't here. Any way if if they know enough about gardening to raise their own supplies, why couldn't there be land provided where they could work going to and from it, and still keep the school in the city."

"Ever since your letter came Saturday, I have been turning over all the "affirmatives," trying hard to set them before me in the best possible light as a matter of duty— I am very keenly conscious that my "intuitions" or my prejudices(!) — are all — or largely — on the other side. And it must be confessed that a very pretty picture can be drawn of a garden retreat, far from the haunts of wicked men and the distracting cares that fill the city — and this retreat filled with men giving themselves to study for the most part living simply and frugally on the fruits of the earth their own hands have raised in hours of leisure from study. A profane mind recalls Virgil. A religious mind sees in this picture a revival of the old Bible Schools of the prophets, or the more modern convents and gardens, such as not many hundred years ago filled all Jebel Toor. A business man might inquire how much Virgil realized from his farm, and whether it would really pay in these days to revive the system of Deir Zafferan and Deir l'Amer. There are a great many "pros" certainly worth considering but I am checked at the very outset by the fact of the great expense to be incurred in getting such an experiment started.

We who remember the cost of the buildings in the city may well hesitate especially in view of the fact that Mardin as a Station exists simply by sufferance. It is impossible for me to see advantages in this new system sufficient to justify the greatly increased outlay in this time of the Board's straitness. Then too the girls must be in the city - there are no advantages in their going out and the disadvantages are "legion" - So the wives must be left out or there must be a separate school for them - or they must be separated from their husbands during the months of the school time; and this last would bring up endless complications in regard to supplies for the larder &c.

As you suggest the students ought to come together very early so as to improve the time for getting their "farming" started; but garden houses are not fit for occupation before May - the risk is too great for any family to go out from the city house that has been occupied all winter to a vacant damp garden house. Nobody could stand it. The risk would be less in remaining rather later in the fall. but it would hardly be expedient to break up much later than we do now. So that it seems to me the experiment would in the end interfere sadly with the present plan of winter village work and summer study: in which case I would rather adopt the plan of the Central Mission-school for 9 or 10 months and no village work till the course of study is finished. If we were beginning entirely anew, it is possible we might do some things very differently, with the experience we now have. I incline to think I should advocate locating in Midyat or some other accessible point among the mountains! But unless we are to sell off all our property in the city and begin again, the question is simply what is the most practicable course we can take in carrying on the work as at present begun; and if changes must be made, what are the best and most economical possible. I do believe that something would better be done in the way of making students help themselves more, and so giving them a few lessons that will help them toward a more manly independence. In time I believe the girl's school will reach a place where parents will be willing to pay something for their daughter's board. In regard to the men I cannot so well see the way clear. If it were possible to have them keep on at their trades in the city, so as in part to meet their own expenses, I should be glad, even though the course of study had to be prolonged. Village students would be at some disadvantage on this plan, but no more than city men would in the other case. There would be some advantages in taking the winter vacation for working and laying up something to meet summer expenses; only that would interfere with preaching and teaching. If self-support is to be pushed in any direction _something_ must be sacrificed: it is only a question of what can be crowded out with least injury to great principles and to men. —

Tidings from Mesopotamia.

No. 3. Mardin, Turkey in Asia. August, 1890.

The material for this No., with the map, is from Rev. A. N. Andrus.

The field is similar in size & shape to the State of Louisiana & embraces about 40,000 sq. m. Physically there are 3 marked natural divisions, – the plains of Mesopotamia on the W. & S.; the mountainous region E. of the Tigris; & the plateau N. of the plains to the Tigris, called the Jebel et Tûr, in size, geological formation, climate, & productions much like the Holy Land. On the N. our field meets the Kharpût field about Lat. 38°; on the E. the Bitlis field about Lon. 40°; & on the S. the field of the Bagdad English mission a little below Lat. 35°; including Ânâ on the Euphrates & Tekrit on the Tigris. The temperature between 37° & 38° corresponds to that of Richmond Va.; between 35° & 37° it is like Ga. & Ala. upon the plains, & E. of the Tigris like the Carolinas. The seasons are two, – wet & dry.

Lying mostly within the limits of old Assyria, the field is scattered over with the mounds of her burial, few of which have as yet given up their story of her past. It also includes the sites of those historic cities – Nineveh, Nisibin, & Circesium; the plains of Arbela upon which Alexander added to his laurels the Persian crown; & the river Chebar upon whose banks the prophet Ezekiel saw the vision of the waters proceeding from under the temple. It is an Eldorado for the archaeologist, & full of interest for the Biblical student; while for the missionary its present needs & problems present a rare attraction. These problems are complicated by the heterogeneous character of the population in p language, & religion, & intensified by the sectarianism which fosters jealousies & often develops acute antagonisms even within the same religious fold. (See the accompanying table)

Though the country is naturally very fertile & able to sustain an immense population, which it once evidently had, yet the table shows now only a million & a half of inhabitants. Why? In brief, — the wholesale butcheries of Tamerlane (1400–2), & the devastating wars of Selim I (1512–20) greatly reduced the population. Since then famines, pestilences, feudal strifes, army enlistments, governmental misrule, & the decay of commerce & arts have been & still are working their blighting effects. We need also to bear in mind that the Arabs are still nomads & the plains of Mesopotamia are their pasture grounds. The government is powerless to shield villagers & their grain-fields from the ebb & flow of those lawless hordes. Then, too, the roaming tribes of the Kurds, called Kochers, come down with their flocks & herds from the Bohtan mountains in the fall & crossing the Tigris at Jezireh spread out over the plains for their winter pasturing.

But while the territory is so large, the actual opening for Christian effort is relatively small. The Turkish government will not allow any open, organized work for the Moslems. The Yezidees, also, are reckoned a non-Christian community & so are amenable to service in the army, & the government would be jealous of their conversion. So, while the ultimate intention is the evangelization of all the population, God by His providence has shut us up for the present to about 200.000 nominally Christian [illegible]le. Our present task is to work for the re-Chris-

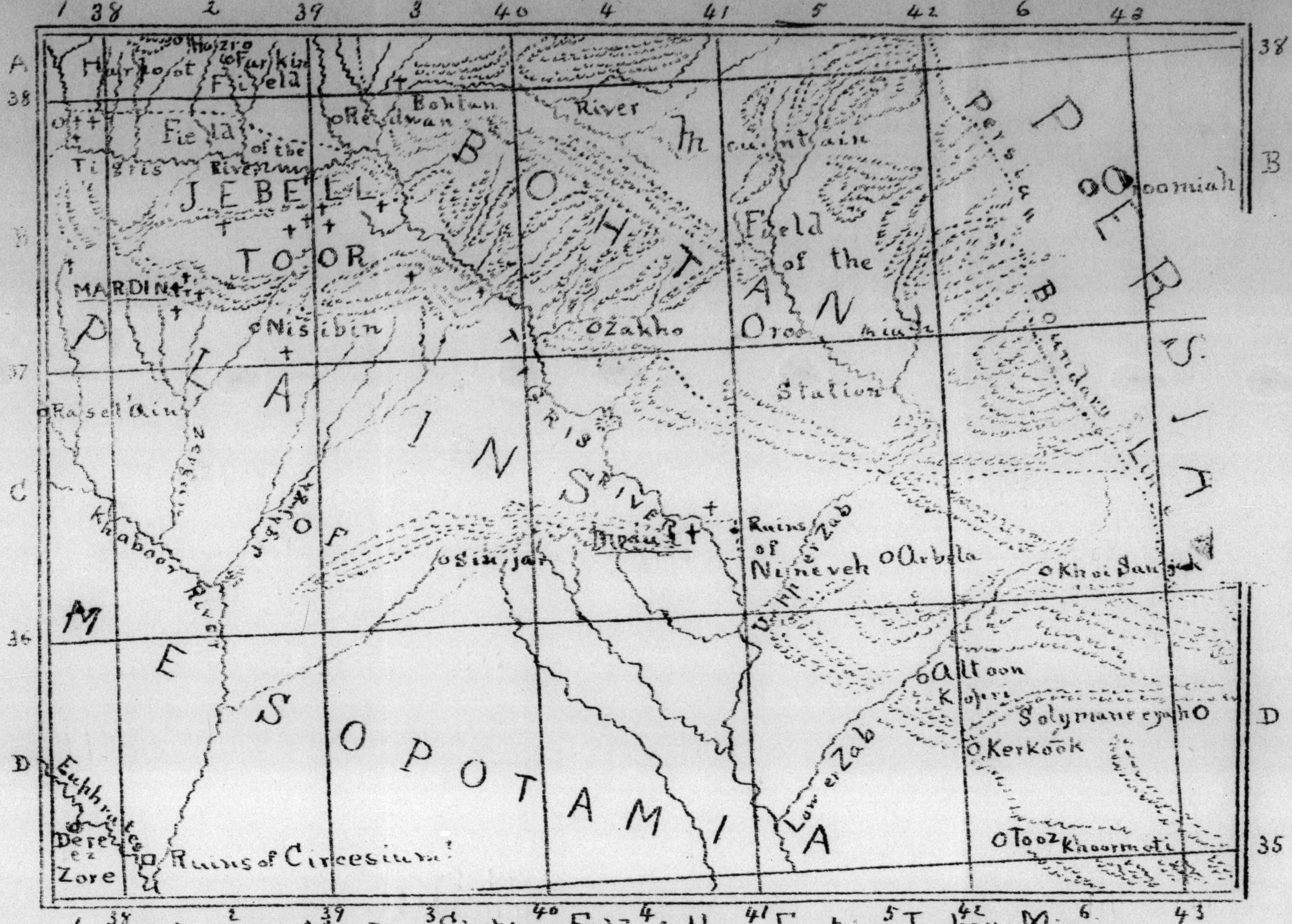
Index to the Map.

The Station & Outstations of Mardin are indicated by a +

No.	Name.	Place on Map.	Distance from Mardin.	Population.
	Mardin.	B_2		25.000
1	Sert.	A_3	120 mi.	10.500
2	Kuttèrbul.	B_1 Opposite Diarbekir.	54 "	380
3	Kârâbâsh.	B_1 E. of Kutturbul.	54 "	650
4	Kaiabe.	B_1 S. " "	51 "	600
5	Dārike.	B_1 W. of Mardin.	27 "	2,000
6	Monsurēeya.	B_2 N. " "	½ "	1.000
7	Kaláat-el-Mŭrra.	B_2 E. " "	1½ "	800
8	Benabéel.	B_2 E. of Kalaat-el-Murra.	5 "	500
9	Gőeli.	B_2 S. of Mardin.	5 "	2.000
10	Kŭlleth.	B_2 N.E. "	25 "	1.000
11	Midyăt.	B_2 E. of Kulleth.	45 "	4.300
12	Bāti.	B_2 N.E. of Midyat.	50 "	950
13	Hăssan Kāfe.	B_2 N. " "	70 "	1.800
14	Erdi.	B_3 S.E. of Hassan Kafe.	57 "	250
15	Arnăs.	B_3 S.E. of Erdi.	48 "	350
16	Kĕrbōràn.	B_3 E. by N. of Arnas.	70 "	1.000
17	Âzăkh.	B_3 S. by E. of Kerboran.	80 "	2.200
18	Jĕzireh.	B_3 E. of Azakh.	100 "	2,500(?)
19	Lăshetēeya. (district)	B_2 S.E. of Nisibin.	60 "	2,500
20	Mōsul.	C_4 W. of Tigris river.	200 "	75.000
21	Tel Kāfe.	C_4 E. " " "	190 "	8.000
				143.310

Tabular Exhibit of the Population of the Field of Mardin Station.

Race.	Number.	Location.	Language.	Religion.	Sect.
Turks.	10,000	Cities & Towns.	Turkish.	Moslem.	Hanafees. Hanbalees. Shâfâees.
Arabs, viz:-					
Shâmmăr.	450.000	Nomads.	Arabic.		
Ânâzeh,	200.000				
Kûrds.	450.000	N. & E. of the Tigris; in the Jebel et Tûr; & N. edge of plains.	Dialects Kurdish: Chûrzâné, Bôhtâné. Sōlymâné.		
Yezidees.	200.000	Sinjar Mts.; E. of Mosul; Jebel et Tûr; W. of Mardin; N. of Tigris	Kûrdish Arabic	Devil Worship.	
Jews.	5.000	mostly in Nisibin, Jezireh, & Mosul.	Hebrew, Arabic, Kûrdish	Mosaic.	
Armenians.	5.000	North of the Tigris.	Armenian Arabic Kûrdish	Nominal Christians.	Protestants, - (result of missionary labors,) Jacobite Syrians, Nestorians, Armenians Papists, - including Latinists, using Latin ritual, Syrians, " Syriac " Nestorians, " Kaldee " Armenians, " Armenian "
Syrians.	30.000	In the Jebel et Tûr; in & around Mardin & Mosul.	Syriac Arabic, Kûrdish		
Kaldeans.	150.000	In Mosul, & E. of the Tigris.	Kaldean, Arabic, Kûrdish.		


1
38
2
39
3
40
4
41
5
42
6
43
A
38
B
37
C
36
D
35
Hozro
Furkin
Harpoot Field
Field of the Tigris River
Bohtan River
oRedwan
JEBEL TOOR
MARDIN
oNisibin
BOHTAN Mountain
Field of the Oroomiah Station
OZakho
Persian Boundary
PERSIA
Oroomiah
Ras el'Ain
Khaboor River
PLAINS OF MESOPOTAMIA
TIGRIS RIVER
Mosul
Ruins of Nineveh
Upper Zab
OArbela
OKhoi Sanjak
oSinjar
OAltoon Kopri
SolymaneeyahO
OKerkook
Lower Zab
OToozKhoormoti
Euphrates
Der ez Zore
Ruins of Circesium

Map of the Mardin Station Field of the Eastern Turkey Mission.

1 English 50 Miles 100

Scale $\frac{1}{2,500000}$

Field Boundary Lines-----------

Mountain Miscellany

1891. — II — No. 1.

— On the 11th of Dec. last a meeting of the mountain helpers was held here. It proved to be a continuous session of 7¼ hrs. duration, & resulted in a general quickening spiritually, & in definite plans for evangelistic tours during the winter, as well as the preparation of a Program for the Week of Prayer upon the opening of the New Year.

— On the following day we set out for Kerboran where 5 services were held on the Sabbath in the course of which 4 children were baptized & 4 adult males were received into the church & partook of the communion in the evening— The chapel of the community at Kerboran has been newly plastered & floored, & is now the neatest room in the village.

— At Erdi two of the most influential men of the village complained of the preacher in the hope of getting rid of him, as he stood in the way of their selfish purposes; but not being supported by the congregation they failed of their end & have consequently themselves withdrawn to the relief of both congregation & preacher.— The products of the vineyards last fall have relieved the poverty of this village which for some years suffered greatly.

— The school teacher at Bati has recovered from an attack of typhoid fever.

— The priests & a monk at Zaz oppose the opening of a Protestant school saying, "If we permit it the next generation will become Protestant!" The deacon & the head man of the village desire to have the school started—

— Pastor Melki Marina, of this church & myself recently paid a 10 days visit to Kullith in accordance with the request of the "Mesopotamian Union" made in response to an overture from the church in Kullith. Three things were agreed upon as the result of the visit:—(1) The church, by a practically unanimous vote, agreed to disband itself because of spiritual poverty, internal disagreements & financial weakness. It has had no pastor for several years. (2) Measures were instituted looking to the reorganization of the community upon a new basis including the constitution of a recognized & separately taxable body, with governmental authorization— (3) A financial basis was secured for the immediate opening of a boys' school for the village—

— A messenger from Hassan Kafe brings tidings of persecution of the new Protestants who have recently come over from the Old Armenian community. We expect to leave for Hassan Kafe this afternoon to look into the matter, taking Bati & Erdi on our way in connection with an effort to secure the separation of the Protestants, for a second time, from the rest of the communities in the villages.

— The Week of Prayer, just closed, was marked by full meetings, full use of the time, a fulness of fervor & of the Spirit, & a fuller view of what Christ is, has done, is doing, & yet will do, for us. The women had an "all day" gathering in the chapel on Wednesday—

— The boys' school here, which opened last week Monday has now 28 pupils.

— A revival of Protestantism seems to be taking place in Arnas. Last Sabbath there was an attendance of 75 of whom 15 were women! A young man — the son of a priest — who has recently become interested in the truth, has been intimidated by Othman Timurs. Pray that the Lord would grant us rich harvests in this mountain during this year.

Midyat. Jan. 13. A. N. Andrus.

Mountain Miscellany

1891

No. 2.

– At the next communion the Midyat church expects to receive 20 adults upon profession of faith. Of these 1 is from Bati, 2 are from Erdi, 6 from Midyat, & 11 from Arnas. Of the 20 about one half are women.

– Last Sab. morning a deacon of the Jacobite church here took the final step & declared his convictions by attending the Protestant chapel. Jacobites – men & women – made 3 successive assaults during the day upon the chapel in efforts to seize & beat him, but failed. The morning service was disturbed by the 1st attempt, & the Sab. S. was nearly broken up by the second. The new brother did not dare to leave the chapel all day, & the pastor provided his meals. He was formerly esteemed the *saint* of Midyat in the old church, but now that same church calls him "Satan"; – & others say the Protestants have beaten up a Ghazi (a small gold piece) & given it to him to take as a powder, thereby making him a victim of sorcery! His cousin Moses has also recently begun to attend the chapel. We are looking for 2 more who with these 2 have long been searching the Scrips & the books of the earliest Syrian Fathers. All 4 belong to the Com. of 12 who have the management of the spiritual & temporal interests of the Jacobite community in Midyat.

– Altho the church in Kulleth disbanded in Dec. last & the preacher was transferred to Benabeel, the Sab. services have been maintained & attendance increased, two young men of the cong'n being chiefly responsible for them. The *village* is calling for a school teacher – the head men taking the initiative.

– Miss Pratt has been spending more than a month among the mountain villages, & has been ably assisted by the wife of a former helper in one of them.

– The newly quickened & growing congregation at *Arnas* is planning to enlarge its chapel without aid from the Board; but they expect sister congregations will help them. This congregation has furnished 2 helpers to the work.

– The congregation at Kerboran has asked to have its day school continued 2 mos. longer, & in order to get a favorable answer from the Coöp'n Com. the teacher remits 1/3 of his salary & the cong'n promises 1/3. The Com. voted the other 1/3.

– Since the affair of Rumm the Moslem youth from Bati the local gov'n't has forbidden the attendance of Moslem boys upon Christian schools.

Political and Economical

– The new Kaimakam – Saied Effendi of Diarbekir – entered Midyat Mon. May 25. He received an unusual ovation. He had served a term here some years ago. Having recently visited Cstple & spent £T. 600 he is anxious to speedily reimburse himself. He demanded £T. 200 of one Agha & got it!

– The brethren at Hassan Kaif have at last succeeded in getting 9 new families transferred to the Protestant community; & the settlement of their arrears of taxes with the Armenian & Jacobite communities will soon be accomplished. These are the brethren who were so severely persecuted last winter.

– The great snows of last winter made late plowing last spring, but the late & abundant rains have saved the crops in these mountains. We never before experienced thunder showers down to the middle of June.

– A threatened invasion of locusts has been averted by their flight to the regions of the north-west.

– The influenza has reappeared here & prostrated many; we are somewhat anxious lest *cholera* also revisits us this summer.

A. N. Andrus.

Midyat, June 16, 1891.

1892. Mountain Miscellany No. 3.

1- On Sabbath, Sep. 20. - '91, in the village of Azakh, ten persons were received to the Midyat church on profession, (of whom 5 were women,) + all but one were rebaptized. Villagers had been taunting the Protestants as having neither communion nor baptism, + were not prepared for such a rejoinder in act, by which their baptism was ignored - or at least set aside, + it galled them terribly. For several days the villagers, by way of revenge, called the newly baptized by various Moslem names - Mohammed, Hassan, Ali +c. The congregation has since increased, + they will shortly need a new chapel. Their Sab. schl now has to meet in 3 separate rooms.

2- On the 1st Sab. morning in Jan. the attendance upon the services at Kerboran numbered 206. The Spirit has been working in the village more manifestly the past two mos., + the preacher calls earnestly for a Bible woman to be sent to aid him in gathering the sheaves. As our work is conducted in Koordish, the language of the village, the call is difficult to meet, as but few women, suitable for such work, know Koordish well.

In this village during the week of prayer, + on the day of prayer for families, a father publicly + solemnly pledged his only son (12 yrs of age) to gospel work. After meeting the boy came up to my room, (I was stopping at their house,) + in an earnest manner said:- "Khowaja, if my father ever tries to go back on his pledge about me, I want you to be a witness that he gave me to the work; will you?"

3- Isfis, between Azakh + Kerboran, has never been worked by any helper, but a son from each of the two leading houses there is now in the Prep. Dept. of the Mardin High school, + we hope much from them.

4- The congregation at Hassan Kaif has increased, especially on the sid of the women, so that the brethren have asked for a Bible Reader, offering to pay 10 pias. per mo. toward her salary. The trouble with us is to find suitable Bible women.

5- Our mountain evangelist & colporter was robbed on a recent journey but most of the stolen property has since been recovered. His donkey lately killed himself at Aznavoor, by pulling the roof, under which he was tied, down upon his head. Upon returning from his present trip he is to marry a mountain girl who was for some years in the Girls' High school.

6- A good school has been started in Kulleth, & now several of the congregation are desirous for the formation of a Protestant millet in the village.

7- Papists are seeking to gain a foothold in Arnas & Erdi. Like Mary's lamb, they follow us wherever we go, & are struggling with us for the possession of this mountain. They are, however, losing ground in Kerboran.

8- Five good villages in this mountain are asking us for teachers, but, just now, we have neither so many teachers ready, nor the funds to send them out. We hope, however, to be able to send one to Ain Werd.

9- Three mountain girls from the villages are attending the day school in Midyat & boarding with Illeh the faithful Bible woman here. They are getting ready to go to the High school at Mardin, & are making good progress in Arabic. The language of one is Tooránee, (mountain Syriac) & of the other two Koordish. The polyglott character of this field is one of its hard features.

10- Mrs. Andrus, having assisted for some 3 mos. in the Girls' High school at Mardin, & recently returned to Midyat, is recovering from a severe attack of erysipelas in the head. The field missionary finds, among other things, that last year he made 15 tours involving 223 days absence from home, & footing up 1251 miles of horseback travel. — Midyat Feb. 22. '92. A. N. Andrus.

Impressions received from a Missionary Experience of 25 Years.

It was my privilege, at the beginning of my missionary life, to spend the first four months at Harpoot in the company of such veterans in the service as Messrs Wheeler, Williams, Barnum & Allen. From them I received the principles underlying the missionary work of that large & successful station; & by those principles I have sought to be guided in my efforts during the 25 years of my connection with the Mission.

Grateful to God for granting me this period of service, I am also thankful for the impressions which that service has so deeply fixed in my mind; & in the hope that they may be helpful to my friends I would humbly mention the chief of them.

1 - That in the missionary work God reigns - We accept as a fundamental article of faith the general fact that God reigns; but one receives an enlargement of his faith when specific impressions of that fact, in connection with a definite line of christian work, are borne in upon the mind along thro the experience of 25 years. I never shook my fist so at Providence as I did when my missionary father, Mr Williams, was snatched away from the work which, with new prospects of enlargement, seemed more than ever to require his presence. Such a stroke at such a time was so utterly at variance with human wisdom that every one felt that his removal was wholly the Lord's doing, & in accordance with His inscrutable plans for the conduct of this work. We have been many times during this period similarly reminded that the work & the workers are in the hands of God who not only reigns over, but also governs, both it & them.

2 - That the work is the Lord's. We sometimes refer to it as "our work"; but we say it conventionally. The longer I labor in it the more clearly & deeply

I realize that this work in its inception, purpose, spirit, the strength and wisdom necessary for its prosecution, & the character of its achievements is of the Lord, & also thro Him & to Him. This fact is full of comfort to the weary worker in the work, & also of strong encouragement, because it gives the pledge of the certainty of ultimate success, however varied & discouraging the experiences attending it.

3 - That special & particular Providences wait upon the work & the workers. Every missionary has experienced more or less notable incidents in his life which furnish indubitable testimony on this point. I remember when a corrupt judge was bent on finding flaws in the deeds of the land purchased for the use of the Station, but the Lord, at that juncture raised up for us a friend in the person of the comptroller of the treasury for this Sanjak. More than once enemies of the truth had concealed men by the road side to kill me as I passed, but the Lord put it into my mind to go some other road; - I being ignorant of their devices until after reaching home in safety.

4 - That I feel less confidence in my knowledge respecting the work than I did 20 years ago. After I had been five years on the ground I felt that I had mastered not only the principles but also the details of all forms of missionary work, & that no one could tell me of any new principle, or instruct me as to any new method, for the conduct of the work. But I have come 20 years this side of the sophomoric stage of my missionary experience, & while I probably know more both of principles & methods than I did then, (it were a pity if I did not,) still, with an enlargement of knowledge & experience I have come to have less confidence & assurance in what I have attained unto in the science of missions; - for it is coming to be more & more a science, having now passed beyond the stage of an unscientific empiricism.

5- That I have a more constant + steadily deepening, consciousness of the Divine Presence with me, - rather, to speak more accurately, of a closer nearness to the Divine Presence. The exigencies of this work so transcend human wisdom that we are continually driven to the mercy seat for the wisdom "He giveth to all men liberally." Constant fellowship with Jesus is the only guarantee for hope, joy + success in this work. We gain all our victories on our knees. When we stand up we fall.

6- That I am thinking less of what men say of me + do toward me, + more about how I appear to Christ + what He is continually doing for me. A missionary's experience as it advances is, or should be, more Christo-centric both internally as respects himself, + externally as respects his teaching + conduct.

7- That with the added years of service I have a stronger love for the work, + a deeper sympathy with the people. A little more than half of my days have been spent in this service + among this people, so that my life has become bound up in it, + very largely assimilated, in thot + feeling, to them. Thus while physically the capacity for quantity of work may be diminishing, mentally + spiritually the capacity for quality of work with + for this dear people is, or should be, steadily increasing.

8- That, so far as I am concerned, the work is of more value to me than I am, or can hope to be, to the work. As a school for the training of the whole man I know of no equal to it; - certainly there is none superior. Were I, as a young man, to have my choice over again to-day, I would choose - rather, that God would again choose for me - the foreign missionary service. I certainly desire nothing better, if powers of body + mind should hold out, than to spend another 25 years in the same work + in the same field.

"Would you be young again? So would not I.
One tear to memory given, onward I hie."

Mardin Station of the Mission to Eastern Turkey

The Field.

(See Accompanying Map)

The Field is, in shape + size, similar to the State of Louisiana + contains over 40,000 sq. miles. Physically it is divided into three marked + natural divisions—(a) The Plains of Mesopotamia on the west + south—the largest division; (b) The mountainous regions east of the Tigris which extend from Zakho to Solymania; (c) The plateau north of the plains extending to the Tigris + known as the Jebel Toor, + which in size, geological formation, (Dolomitic) climate + productions is similar to the Holy Land. Our field extends north of the Tigris until it meets the Harpoot field at Lat. 38° + 38°30'; + east to Long. 40° where it joins the Bitlis field. The southern limits include the cities of Tekrit on the Tigris + Ana on the Euphrates; while on the west they meet those of the Central Turkey Mission. The temperature between Lat. 37°–38° corresponds to that of Richmond; between Lat. 35°–37° it is like Georgia upon the plains, but like the Carolinas east of the Tigris. Throughout the entire field there are practically but two seasons, the wet (winter + spring), + the dry (summer + fall.)

The field is almost entirely within the boundaries of old Assyria the mounds of whose burial lie scattered all over it while only a fraction of them have, as yet, been made to disclose the story of her people + of her power. It also holds within its bounds the sites of such historic cities as Nineveh, Nisibis, Circesium, also the plains of Arbela upon which Alexander picked up the crown of Persia, + the river Chebar upon whose banks Ezekiel saw that vision of the waters proceeding from under the temple. It is an Eldorado for the archaeologist, + full of interest for the Bible student, while for the missionary who, in addition to being both these, likes hard evangelistic + educational work, + plenty of it, its present needs + problems present a rare attraction. These needs + problems appear from a consideration of the extremely heterogeneous character of the present population in race, language + religion, as shown in the table accompanying this paper.

But there is another factor adding to the difficulties of the problem which must not be lost sight of viz: the sectarianism which fosters jealousies +, in many instances, develops acute antagonisms even in the same religious fold.

The following table of the sects reveals the various shades of religious beliefs that are current—especially among the Christians.

1- Moslems, who are mainly { Hanafees
  Hanbalees
  Shafa'ees
2- Protestants—the results of missionary labors.
3- Jacobite Syrians—
4- Nestorians—
5- Armenians—
6- Papists—divided into
  Latinists who use a Latin ritual
  Syrians – – – Syrian " "
  Nestorians – – – Chaldean " "
  Armenians – – Armenian " "

We know from history that these regions sustained vast populations, but now, as we have seen, (see table), there are only 1.500,000 souls. One naturally asks, Why is this! We reply briefly that the wholesale butcheries of Tamerlane (1400-2) + the desolating wars of Selim 1st (1512-20), immensely reduced the population; + since then famines, pestilences, feudal strifes, army enlistments, governmental misrule, + the decay of commerce + the arts have been + still are working their blighting effects upon this fair region. We need also to bear in mind that the Arabs are still nomadic + that the plains of Mesopotamia are still their pasture grounds. The government is powerless to shield villagers + their wheat fields from the ebb + flow of these lawless hordes. Then, too, thousands of Koords (the nomadic tribes called Kochers) come down from the Bohtan mountains in the fall with their flocks + herds +, crossing the Tigris at Jezireh, spread out over the plains for their winter pasturing.

But while territorially the field is so large the portion practically open to Christian effort is relatively small. We must at present eliminate all the Arabs + Koords from our consideration, because they are Moslems. The Turkish government will not allow any open + organized work for the followers of Islam. We must also omit from our count the Jews + Yezidees because of their extreme exclusiveness, + also because of a political objection the government might raise against efforts among the latter. As a non-christian community they are amenable to service in the army, + therefore the government would be jealous of their conversion. Thus while the *ultimate intention* of our work is the *evangelization* of the entire population God, in his providence has temporarily confined the work within the narrow limits of about 200,000 nominally Christian people. Our present task is the *rechristianization* of these oriental Christians that they may become the renewed leaven by which the whole lump is eventually to be leavened. As one has aptly expressed it, they are "the kindlings among hard coals". Our immediate task is to *kindle the kindlings*! It is warm work, but it is definite, encouraging + far-reaching in its results. Who would not flame with a burning desire + a glowing enthusiasm to have a part in the redemption of these glorious lands to Christ?

The moral condition of even these nominal Christians falls but little short of Paul's picture of the heathen world in the first of Romans. The polyglott character of the field adds to its difficulties + calls for high linguistic talent, tho with a knowledge of the imperial Arabic + the more simple + direct Koordish one can make himself understood by all. Again we experience a special difficulty in the scattered state of these Christians who can be reached only by long + hard tours upon horseback amid "perils of waters + perils of robbers" thro summer heat + sirocco blasts, + winter cold + driving storms of rain + hail + snow.

The Work.

From the commencement of effort in this field, in 1841 at Mosul, what is there to show, in spite of all these difficulties, as the results of nearly 50 years of missionary labor?

Let the last Annual Tabular View for Mardin station answer so far as respects results that can be tabulated.

A - Tabulated Results.

1 - Evangelistic.

a - A Protestant Community of 2,325 souls.
b - 21 Preaching Places with average Sab. congregations numbering 1231.
c - 16 Sab. Schools with a membership of 800.
d - 8 Churches with a living membership of 345 + a total from the first of 498.

2 - Educational.

a – Schools belonging wholly to the American Board & conducted by missionaries.
1 Theo. Sem. which has sent out 5 classes & has just graduated a 6th of 4 students.
1 High School for Boys – now in its 5th year – with 55 pupils.
1 " " " " Girls – " ... " 21st " – " 35 " "
1 Kindergarten for boys & girls " " 3d " " 32 " "
b – Schools belonging to the Prot. community, but aided by the Board.
25 Common schools with a total attendance of 885 – males 558, females 327.
c – Pupils under house to house instruction of Bible Readers, 212.
Total of all classes under " " " 1223.

3 – Financial.

We give only the Contributions by the People for 1889 in behalf of their religious & educational institutions.

	$
For salaries of Pastors & Preachers,	708.
" " " Teachers, & Tuition,	788.
" building purposes –	78.
" Missions – Home & Foreign –	64.
" General Benevolence –	230. – Total for 1889. $1868.

Taking the wages of a day laborer as a basis of comparison, this amount in the U. S. = 10603 laboring days wh, at $1.25 per day = $13,254.

B – Results that cannot be Tabulated.

These are many, so that we must content ourselves with glancing at the chief of them.

a – Results upon Genuine Converts.

These show themselves physically, in the improvement & cleanliness of their houses, & in a better state of health, owing to increased sanitary measures; – none dying during the recent epidemic of cholera, – & also in a greater poise & steadiness to the daily life.

The mental results are still more apparent, as there is no better mental stimulant than the Word of God. The true Christian reveals himself in the new light that shines in his eyes, & the quickened intelligence which writes itself in the lines of his face. His industry is stimulated, a more vigorous life infuses itself into his trade & profession. He becomes conscious of broader relations with the world whose horizon has been widened thro contact with the foreign missionary & his more spiritual form of Christianity. Education too, under newer & better forms, is appreciated as a new force.

Their moral atmosphere undergoes marked changes. Crimes – murder, infanticide, highway robbery, housebreaking, adultery, drunkenness, – cease; petty larceny, deceit, lying, cursing, swearing, quarreling & slander, disappear almost entirely; family affection, household peace, order & thrift, brotherly love & encouragement, spring up & grow, &, as in our own land, sober, Christians make the best citizens, – a fact everywhere noticed & acknowledged by the local government.

b – Results upon Nominal Adherents.

These are, for the most part, the same with those just enumerated, tho not in the same degree of thoroughness & purity. Such, however, can be readily distinguished, in all of these respects, from those who continue under the deteriorating effects of a dead & hypocritical formalism.

c – General Results.

1 – Wherever evangelical work is entered upon it invariably provokes opposition, & even hostility. Ignorance, prejudice, bigotry, self-interest, are all aroused to array themselves against those who have come to "turn the world upside down." Where the work has been in progress for a number of years there is now a great withdrawal of hostility, a diminution of opposition, & a softening of prejudice. Even the clergy of the old churches adopt a more friendly attitude. The spread of the Scriptures & of Biblical instruction is gradually,

but surely, breaking up the old forms of faith much in the same way as the icy fetters of the Hudson are shattered by the warm winds + moisture of Spring. The form continues, but the strength + solidity are sapped + destroyed. The final break up + disappearance cannot be very far off.

2 – The people of every faith are waking up to the fact that their system of education (if it can be called a system) is fearfully narrow in its scope + inefficient in its form. Among Christians the Liturgy, + among Moslems the Koran, is the chief, + almost the only, study:- save in a few of the more advanced schools in the cities. Schools exist simply that boys may commit these religious books to memory, + the method is the noisy one of having the pupils repeat *in concert* the phrases uttered by the teacher.

The American system of schools + instruction as introduced by the missionaries has compelled the nominally Christian communities, simply as a means of self-preservation, to introduce new studies + imitate our methods in their schools which, owing to our efforts, they have been compelled, in Mardin alone, to increase from 4 to 10.

3 – Evangelical Protestantism never fails to enlighten its followers in the doctrine of human rights pertaining to man as a man + a citizen; spiritual freedom naturally ~~tends~~ tends to the development of civil freedom. Hence the Protestant comes to a better apprehension of his rights political, + a clearer understanding of the right way to secure them. Other Christian communities, following the lead of the Protestants, are also coming to see their need of standing together + in a public spirit + with self respect, to claim the rights which the statute law of the realm bestows upon them, but which, in act, are only grudgingly granted them under the steady pressure of European Powers. From all these considerations it is plain that the field – this field – is "*white already to harvest.*" But alas! the "laborers are few." Let us briefly consider –

The Workers.

The first *permanent* residence of a missionary at Mardin was effected by the transfer of Rev. W. F. Williams from Mosul in 1858. For ten years he was without an associate, but in 1868 he was joined by two missionary families + two single ladies from America. Various changes have occurred in the missionary force since then, + it now comprises 4 ordained missionaries + their families, one physician + family, + two single ladies.

In addition to this foreign force there is also a native helperage which has been trained upon the ground by the missionaries in their schools. This force is divided as follows:- Pastors, 6: Preachers, 9: Bible Readers, 5: Colporters, 3: Teachers, 27: Total, 50. Most of these helpers have the "gift of tongues," being able to use from 2 to 4 languages in connection with their work. We could profitably use *as* many *more* if we had them.

There are several empty pulpits, many communities without schools, + scores of new places calling loudly for some one to come to them that they may hear the gospel + have their children taught. The native supply of the field is a constant + perplexing problem. But I hear some one ask, "Why do you not draw upon the College + Theo. Sem. at Beirut for your further supply of preachers + teachers?" We answer, (1) The distance is great, (500 miles) + it would be expensive to bring them. (2) They have Arabic only as a working language, + their training has unfitted them to be in full sympathy with a simpler + poorer class of people. (3) They would demand such salaries as would compel a higher scale of salaries throughout the field, + thereby imperil the principle of *self-support* which is the key stone of our policy. To realize this we *must* keep salaries at a *scale* which it will be possible for the people, in a near future, to carry + maintain. Our great + pressing need is an immediate increase of the native agency, + inasmuch as the only place where Arabic speaking helpers can be had cannot supply our peculiar need, we must find + train our own native force. In addition to this work of training there is the correlative one of superintending the force in the field +, by evangelistic work, preparing the way for the occupation of new points which give promise of reaching, in due time, a self-supporting basis. For these main lines of work we need a reinforcement of missionaries. Mosul with its outlying territory should be made a separate station + one ordained missionary + family be sent to join Mr. Ainslie who has been laboring there alone the last three winters. That part of the field could profitably employ also, two American single ladies in evangelistic work among the women of the city + villages, using Arabic + Chaldean; + one other is urgently needed to join Miss Pratt in similar work about Mardin, using Arabic + Koordish; + still one more to be associated with Miss Nutting in the Girls' High School.

Where are all these? May we not discern the voice of the Lord in these needs saying, "Whom shall I send, + who will go for us?" Where are the equipped + consecrated spirits who will reply with the answer of the prophet, "Here am I; send me."?

Fraternally Yours,

A. N. Andrus.

Mardin, Turkey in Asia.

Index to the Map.

The Station & Outstations of Mardin are indicated by a +

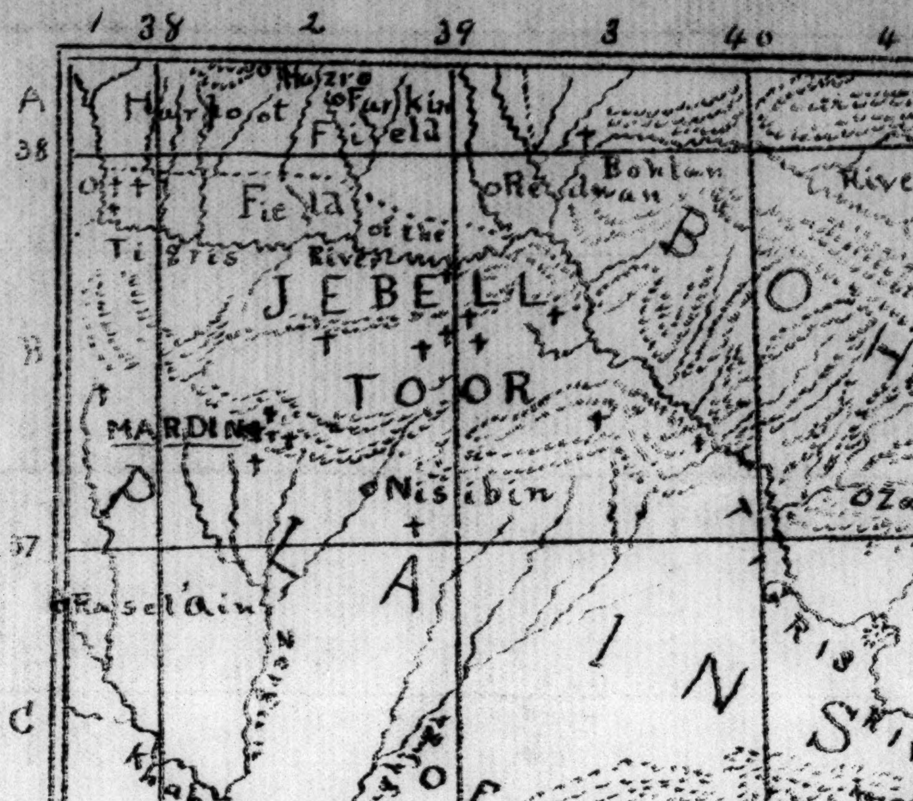
No.	Name.	Place on Map.		Distance from Mardin.	Population
	Mardin.	B-2			25.000
1	Sert.	A-3		120 mi.	10.500
2	Kuttèrbul.	B-1	Opposite Diarbekir.	54 "	380
3	Kărâbăsh.	B-1	E. of Kutterbul.	54 "	650
4	Kaiabe.	B-1	S. " "	51 "	600
5	Dārĭke.	B-1	W. of Mardin.	27 "	3,000
6	Monsurēeya.	B-2	N. " "	½ "	1.000
7	Kalāat-el-Mŭrra.	B-2	E. " "	1½ "	800
8	Benabéel	B-2	E. of Kalaat-el-Murra.	5 "	500
9	Gōeli.	B-2	S. of Mardin.	5 "	2.000
10	Kŭlleth.	B-2	N.E. " "	25 "	1,000
11	Midyăt.	B-2	E. of Kulleth.	45 "	4.300
12	Bāti.	B-2	N.E. of Midyat.	50 "	950
13	Hăssan Kāfe.	B-2	N. " "	70 "	1.800
14	Erdi.	B-3	S.E. of Hassan Kafe.	57 "	250
15	Arnăs.	B-3	S.E. of Erdi.	48 "	350
16	Kĕrbōrān.	B-3	E. by N. of Arnas.	70 "	1.000
17	Āzăkh.	B-3	S. by E. of Kerboran.	80 "	2.230
18	Jĕzireh.	B-3	E. of Azakh.	100 "	2,500(p.
19	Lăsheteeya. (district)	B-2	S.E. of Nisibin.	60 "	2,500
20	Mōsul.	C-4	W. of Tigris river.	200 "	75.000
21	Tel Kāfe.	C-4	E. " "	190 "	8.000
					143.810

Tabular Exhibit of the Populat

Race.	Number.	Location.	Lang
Turks.	10.000	Cities & Towns.	Turk
Arabs, viz:-			
Shâmmăr.	450.000	Nomads.	Arab
Ânâzeh,	200.000		
Kûrds.	450.000	N. & E. of the Tigris; in the Jebel et Tûr; & N. edge of plains.	Dialect Kûrdish Ghû Bôh Sôly
Yezidees.	200.000	Sinjar Mts.; E. of Mosul; Jebel et Tûr; N. of Mardin; N. of Tigris	Kûrd Arab
Jews.	5.000	mostly in Nisibin, Jezireh, & Mosul.	Hebr Arab Kûr
Armenians.	5.000	North of the Tigris.	Arme Arab Kûr
Syrians.	30.000	In the Jebel et Tûr; in & around Mardin & Mosul.	Syria Arab Kûrd
Kaldeans.	150.000	In Mosul, & N.E. of the Tigris.	Kald Arab Kûrd

tion of the Field of Mardin Station.

guage	Religion.	Sect.
kish. bic. cts ŭrxānē, htānē. lymānē	Moslem.	Hanafees. Hanbalees. Shâfiees.
dish bic	Devil Worship.	
rew, bia, rdish	Mosaic.	
menian abic rdish ac, bic, dish ldean, bic, dish.	Nominal Christians.	Protestants,—(result of missionary labors,) Jacobite Syrians, Nestorians, Armenians Papists,—including Latinists, using Latin ritual, Syrians, " Syriac " Nestorians, " Kaldee " Armenians, " Armenian "

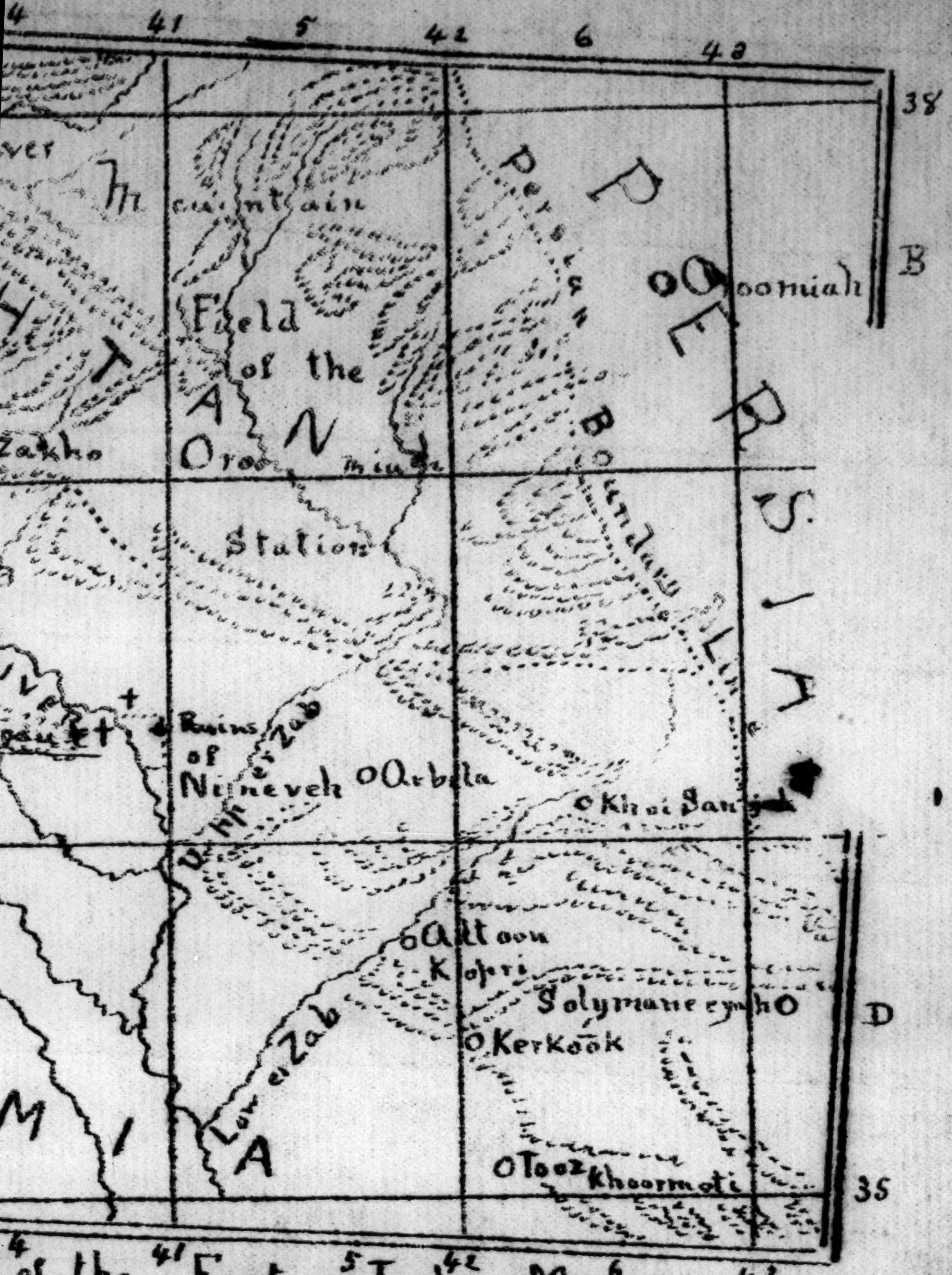

1
38
2
39
3
40
4
A
38
B
37
C
36
D
Hurzoot
Mazra of Furkin
Field
Field
of the
Tigris River
Bohtan
Redwan
JEBELL
TOOR
BOH
River
MARDIN
Nisibin
Oza
Ras el Ain
PLAINS OF
MESOPOTAMIA
Khaboor River
Sinjar
Tigris
Euphrates
Deer ez Zore
Ruins of Circesium?
1
38
2
39
3
40

Map of the Mardin Station Field

English

Scale

Field Boundar


4
41
5
42
6
43
38
B
D
35
ver
Mountain
PERSIA
Persian Boundary Line
Ooroomiah
H
T
A
N
Field of the
Station
Zakho
Oroomiah
Ruins of Nineveh
Upper Zab
Arbela
Khoi Sanjak
Altoon Kopri
Solymaneyeh
Kerkook
Lower Zab
Tooz Khoormati
M I A
4
41
5
42
6
43

of the Eastern Turkey Mission.

50 Miles 100

1/2,500,000

y Lines ----------

Mardin, Turkey in Asia, April, 1899.

Our circle was made glad Jan. 11 by the advent of an infant daughter in the home of Dr. & Mrs. Thom. Relief work has made heavy demands on the senior member of the station. Miss Pratt has spent several days each in Midyat, Kullith, & two of the villages near Mardin. Other members of the station have been busy in the usual round of work.

At the close of 1898 the Karabash church seemed in the most hopeful condition it has been in since the events of 1895. The preacher had accepted a call to the pastorate & we were looking forward to his ordination & installation this spring, but a sad change has taken place. It seems that two or three members of the church were violently opposed to this action. The church undertook to discipline them, & finally excommunicated them. No doubt there were good reasons, but it was an inauspicious time. The expelled parties were in a great rage, & persuaded the Syrians of the village to make complaint through their patriarch to the government against the preacher to the effect that he was stirring up strife in the village, that he was teaching a school without permission from the government, & worst of all that he was a man who had been found guilty in Mardin of treasonable practices & had been released from prison on parole under bonds not to leave Mardin. When summoned to answer these charges he denied that he was stirring up strife, declared that he was a *preacher*, not a teacher, though he had occasionally given some help to the woman teacher of the school, & claimed that under the terms of his bond he was free to move about within the bounds of the province. The case against the preacher was dismissed but as it appeared that the teacher had no government certificate nor the schoo any formal license it was ordered to be closed. The irritation against the preacher was further increased by the suspicion, wholly without foundation, that he had influenced the missionaries in the distribution of aid among needy members of the church. The charges were preferred a second time, & it has seemed best to withdraw the preacher until a visit can be made & the charges looked into.

Some solicitude is felt about the work for orphans as it appears that expenses last year exceeded receipts by some $1300. & there was only about $660. in hand to begin the new year. Ninety three have been under care, 62 boys & 31 girls. Efforts which have been making for two years to secure permission to send a company of 25 boys to an orphanage in Jerusalem are still fruitless. A considerable donation recently received with special reference to the girls' department under the charge of Mrs. Thom enables us to take in more girls.

An attempt has been made to start colporter work again which has been suspended ever since the autumn of 1895. Conditions are not favorable, & in a trip of 44 days only one testament & 11 primers were sold.

For the last month we have been in quite a disturbed state. Last autumn a young man who had been helping care for the orphans was suddenly seized & imprisoned as being a seditious character. His case has dragged on slowly, no special importance being attached to it as it was considered annoying merely & not at all dangerous. When arrested he was boarding in the family of Mukhy 'Ashû who has been our main stay in the Colporter work ever since it was begun until it was stopped by the disturbances of three & a half years ago. Since then Mukhy has been employed in relief work, in orphan work, or as preacher in some village as opportunity offered or exigency demanded. His last service has been in Kutturbul & Kaabe near Diarbekir, but he resigned in February to go to Bahrein to join the Arabian Mission. His son Elyas a graduate of the High School who has been teaching the orphan boys' day school was going with him & had resigned the first of March. They were expecting to start the next week when Sunday, March 5, Elyas & an older brother were arrested & thrown into prison as being implicated with Narris in treasonable plottings against the government. It was at first thought there would be merely a little inconvenience & delay & that as soon as the case could come to a hearing the boys would be discharged, but it soon became evident that there was a good deal more in it than appeared on the surface! Saturday, March 11

Yusef Stefan, a member of the theological class, was seized & imprisoned, & a few days later it was learned that a warrant was out for the arrest of 26 more, all Protestants, among them Mr. Andrus who was regarded as the head & front of a very dangerous revolutionary movement. Among papers seized at the time of the first arrest was a letter to Yusef charging him if he came to join the theological class to bring a lot of eggs with him, & this was construed to cover some dark plot against the state. Among those included in the warrant were the former pastor of the Karabash church who was killed in the massacres & an infant.

Tues. morn., March 28, at the opening of school two more theologues were missing, & also two High School pupils. A little later it was found that Mr. Andrus had left very early that morn for Diarbekir to put himself under the protection of the French Consul, hoping also to do something to bring the case to a speedy conclusion. None of the imprisoned ones has yet had a hearing or examination. It is a great relief that thus far none of the teachers in the school have been implicated, & its work goes steadily on. We are in God's hands; the work is His; let Him do with it & with us as seemeth Him good.

While the authorities are engaged in such wild goose chase distress & lawlessness are increasing. A few weeks ago a member of the Mardin church living in one of the near villages succeeded in getting a little money with which he started off on the plain hoping to find some way to turn it & make a few piasters to help support his family which was in extreme destitution. A Kurd met him & with the smuggle of his gun at the poor fellow's head compelled him to hand over to the last cent. Six men & a woman of the Tay tribe came into Nisibin not long since to do some trading. They had started for their tents & gotten outside the town when the woman went back for something she had forgotten. While in the town a Jew seduced her & the police getting wind of the affair started after them. She got away to her companions who sent back the police telling them they would attend to her case, which they presently did in accordance with their barbarous code, killing her & cutting off her head & a hand which they took with her belongings & cast down at the feet of their Sheikh. He was in a great rage, & demanded 150 £. ($660) blood money & three Jewish girls, threatening if not given he would come in force & drive every Jew out of the place. The authorities were in consternation, not knowing what to do. At last accounts 120 £. had been paid by the Jews, but the demand for the girls was yet unsatisfied.

About new years one of our number wrote, "There is not a single department of missionary work that moves smoothly or can move smoothly under existing conditions." The course of events during the last three months gives emphasis to the statement. Present conditions seem the darkest we have ever known. It is not simply that one of our number has been compelled to leave, seeking consular protection, nor that the theological class is broken up, nor that the Protestant community has become a byword & reproach among the other communities, some of its members in prison & others wanted; nor is it that there seems to be a persistent attempt on the part of the authorities instigated by the papists & the ecclesiastics of the old church & perhap backed by foreign influence from outside to stop relief work, brea up orphanages, & crush out all evangelical influences; nor is it the meager supply of funds, nor the depleted ranks of the native agency; nor is it the general condition of poverty, stagnati of business, destitution, lawlessness, general demoralization & uncertainty, — serious as these are in themselves considered, far worse & more appalling than any or all of these is the spiritual apathy & deadness of the people. While generally intellectual assent is readily given to the truth, its most earnest & solemn presentation seems powerless to reach the heart. We stand aghast at the manifestations of duplicity, deceit, greed, selfishness, jealousy, & hatred even among those who claim to be disciples of Christ. Yet we cannot doubt that the Lord will yet be inquired of for this people, that His purposes of grace still stand for them, & so from amid the darkness we lift our eyes to the light upon the everlastin hills & gather fresh courage & strength to endure, to hope on, to toil on, assured that our labor shall not be in vain in the Lord. Meanwhile, we need your sympathy & your prayers.

Latest advices are that the case has virtually all broken down, though some time must probably elapse before those who are in prison will be released. After three weeks absence the two missing theologues have turned up & work with the class has been resumed.

Quarterly Station Letter, Jan.–Mar.

Ever since the events of '95 the Christian communities have placed less emphasis upon their great feast days until this last Christmas when a fuller observance of the time seemed informally to announce that the period of mourning for the massacres & plunders was over.

We missionaries also had not formally observed New Year's day since '95, but we agreed to keep an open house at the beginning of this year, & announcement to that effect was made in the chapel. We received in all about 150 calls from Protestants & others, & along in the afternoon Dr. Dewey & I returned some of the more notable calls.

The week of prayer failed to elicit any special interest in the Mardin church & community, but in Midyat there was the most sustained attendance & interest in all the history of these meetings in that place. On the last day of the series of meetings the audiences increased to double the usual Sab. attendance, so that many stood around the doors & windows to hear the word. We also had a good report from the congregation at Kerboran.

The Coöperation Com. invited the pastor of the Mardin church to accompany Dr. Thom & Miss Pratt in a tour of the villages around Diarbekir during the week of prayer, & the church approved of the plan. Dr. Thom was summoned officially to Dārik, to prescribe for the Moslem judge, & planned to go on from there to Diarbekir & join the pastor & Miss Pratt for the tour of the villages. The day he went to Dārik was both very cold & very windy & after he arrived a severe cold developed on his lungs so that he was obliged to return to Mardin as, with a lost voice, he could do no evangelistic work. The pastor & Miss Pratt, however, had a successful tour & returned encouraged in regard to the work in that corner of the field.

The day of prayer for schools – Thurs. Jan. 25 – was observed by a union service of the schools under the conduct of the missionaries, & a special service in the chapel in connection with the church & congregation attended by the schools of the missionaries. The time for this day of prayer is not a good one for us, as the pupils of our schools are in the midst of their final preparations for the mid-year examinations, & cannot readily get their minds off from their studies. There was no special interest on that day, but it seemed to have been heartily observed.

The examinations at the close of the first half of the school year were very interesting &, on the whole, better, in both the male & female departments, than they were last year. We are in hopes that the High school may be able to advance its curriculum by about a year when it shall receive a new class next fall.

At the close of these examinations the principal of the school was very greatly tried, disappointed & perplexed by the sudden resignation of the teacher of the Preparatory department. He is a graduate of the last class of the High school, & had had but a limited experience in teaching before being called to take charge of that department. During this first half-year he was making commendable progress & acquiring good experience under the eye of the principal, & he was pledged to serve thro the school year if his work was found to be acceptable to principal & trustees. The examinations in his school showed that his work was good & there was also an expectation of improvement, when he suddenly threw up the position & left for the home of his uncle – as he is an orphan.

The teachers of the High school stood loyally by their principal &, in addition to their regular work, carried on the Preparatory department until another teacher was secured for it by calling in a former pupil of the High school from a village in the Jebl Toor region where he was conducting a day school. New arrangements for the Preparatory Department will probably be made at the close of the school year.

It is a severe strain on any school to change teachers in the middle of a school year. But we were more sad over the young man who exhibited such a deplorable lack of moral stamina, & even of common manliness — an exhibition we were not prepared for in his case.

Toward the last of Feb. the Eng. V. Consul at Diarbe sent a letter to Mr. Andrus enclosing a legal summons from the appellate court for him to appear before a *special* examiner appointed by said court, on Sat. Mch. 3d to answer questions connected with the accusation against him in relation to certain *pernicious documents*!

Mr. Andrus left Mardin Mch. 1st, & on the 3d inst. appeared before the special examiner &, in the presence of the English V. Consul, who acted for the U. S. minister, responded to 14 questions of which not one was of any moment. In fact the examination seemed more of a farce than a serious attempt to incriminate a foreigner.

The case has been on, now, for more than a year &, so far as respects the missionary supposed to be involved, the old adage holds true; — "Laborant montes nascitur ridiculus mus." It is, however, outrageous that the 8 imprisoned brethren, (some of whom have been confined for a year & a half) have not yet had any kind of a trial & some not even a *preliminary* examination; &, what is worse, there seems to be no prospect that they *ever* will reach a trial, as orders from headquarters are that *political* cases shall in no case be hurried. Such a hint is enough to prevent *any* progress in such cases.

There are to-day some 500 prisoners in the prison at *Dia*

No. 33: Quarterly Letter. Jan. – Mch., 1900 – A. N. Andrus –

bekir of whom nearly one half, we are told, are supposed political agitators — among them one Protestant pastor (an aged man), one Protestant preacher & a boy 14 years of age. The whole lot have had no trial, nor does it appear, prob-ble that they ever will have one. Among them, also, is ishop who has never even heard why he has been imprisoned! "Ab uno disce omnes" - both as to the individual cases & as to the multitude of places, like Diarbekir, where so called political prisoners are crowded together to die there neglected & supposed forgetfulness. Who is to blame for this horrible state of things? & is there no remedy? The civilized world should ask itself these questions, for the civilized world is responsible for the existing state of things — a state entering upon its sixth year.

This whole condition of affairs has aroused a feeling amounting almost to consternation among the Christians in the cities especially, where the espionage is thoroughly organized. Other factors also, like the constant pressure of the tax collectors, the continued insecurity to life & property, the long period of stagnation in business, the ruling high prices of food stuffs, have produced an indifference to things spiritual & a recklessness in things material which borders on despair, & is creating a tide that is drifting society toward anarchy.

Our churches & congregations are not free from the effects of these conditions, so that spiritually, financially, in organization & in progressive zeal, they are low & discouraged. We are fallen upon a dark, difficult & threatening period in the history of the work in this field, & more than ever need & request the prayers of the home churches for us.

Mardin, Jan. 4 - 1900.

On behalf of the Station,
A. N. Andrus.

Harpoot - Forward - Grand Total - ~~$ 8524.60~~

American Board of Commissioners
for Foreign Missions -
by Frank H. Wiggin -

A true copy, Attest,
A. N. Andrus -
Acting Stated Clerk -
Mardin,
June 9 - 1902.

Mardin June 9 - 1902.

Dear Bro. Barnum:—

I do not know who is the secretary of your station, & as I have a letter of yours to reply to I write to you & will ask you to pass the enclosed to whoever may be your secretary. To-morrow our final examinations begin & last thro Mon. next. The following Tues. & Wed. are Commencement days. Hope the Brownes returned safely & feel better for the trip. The vote for Harold's journey was unanimous. Atkinson is to be congratulated on having Dr. Shepard to introduce him to the public & to the Turkish. We are daily expecting to receive a telegram from Seth forwarded from Dewey about the result of an operation. It will be two weeks to-morrow since their arrival in New York. Dr. Barton had made arrangements to have him go into the Presbyterian hospital there. Our hearts are with

~~them over the sea —~~

them over the sea — Many thanks for forwarding that excerpt from the Boston Transcript in regard to Miss Ellen M. Stone — I wonder if it was written by a reporter of that paper, or *inspired* at the Rooms! Dr. Thom sends over the last letter received from Dewey to be forwarded to Harpoot. No time for more — Olive joins me in salaams to all the station — As ever yrs &c —

A. N. Andrus —

Apl 1902

Appropriations – A.B.C.F.M. – 1902.

Eastern Turkey Mission –

			LT.	$
Harpoot –	Salaries –	H. N. Barnum –	165 –	726.
		J. K. Browne –	181.50 –	798.60
		Geo. P. Knapp –	198.	871.20
		H. H. Atkinson –	165.	726.
		Edw. F. Carey –	165.	726.
			874.50.	3847.80

General Work – $6000 – Harpoot's propⁿ. (25%) – 1500.

(Note) It is understood that these appropriations for the General Work in each mission are several items of work, including taxes, repairs, insurance, annual meetings &c –

Frank H. Wiggin.

Appropriations – W. B. M. – 1902.

Harpoot – Nat. Agency – Bible Women –

Harpoot – E. Mariam –	31.68.	
Arabkir – Hripsima –	23.76.	
Haboosi – Varter –	6.60.	
Hoghi – Taskoon –	5.50.	
Hulakegh – Sopoohi –	5.50	– 73.04

Education – Girls' schools –

Harpoot, E. – 4 teachers –	48.40.
Choonkoosh – Rakel –	17.60.
Diarbekir – Tooma –	26.40.
Geghi – Pampish –	11.
Forward –	103.40.

Forward –	103.40.	
Hoboosi – Vartanoosh –	6.60.	
Haine – Mariam –	13.20.	
Hulakegh – Markand –	5.28.	
Ichme – Mariam C. –	7.92.	
Malatia – 2 teachers –	46.20.	
Palu – Mariam K.	19.80.	
Perchenj – ?	10.56.	
Peri – Azhavni, L.	13.20.	
Temran – Mariney –	6.60.	232.76.

Salaries:– Miss Seymour – 363: Miss Bush – 363. = $726.00
" Daniels – 363: " Barnum – 330. = 693.00
" Huntington – 363: " Platt – 363. = 726.00
Total salaries – $2145.00

Miscellaneous –
Postage – 22: Touring – 264:
3 teachers in Euphrates College 220:
Girls' College – Furnishings – 220: – 726.00

Recapitulation –

Approp'n – A.B.C.F.M. – Sals. – 3847.80
" Gen. Work – 1500 — 5347.80
" " W.B.M. – Salaries – 2145.00
Nat. Agcy. B.W. 73.04: Edu'n – G.S. 232.76
Miscellaneous – 726.00 — 3176.80
Forward — Total — 8524.60

(May 23, 1908)

(Strictly Private and Confidential)

THE BOARD'S PLANT AT MARDIN FROM A BUSINESS POINT OF VIEW.

The honest, intelligent, active and progressive manufacturer who would with his output meet the exacting needs of his fellow men, and deserve success will continually fix his attention and efforts upon five fundamental features of his business.

First he will use all necessary measures to procure and keep supplied with the best of the raw material he requires for manufacturing his wares.

Second, he will be on the alert to improve and enlarge his plant so as to better his products at the same time that he economizes in their production.

Third, he will be untiring in his efforts not only to supply with the best wares the markets he now covers, but also to seek out and exploit *new* markets for the same.

Fourth, he will employ all lawful and honorable means both to sustain his credit and to increase his working capital.

Lastly, he will foster and maintain close personal and social relations with his employees, ever seeking to develop their skill as artisans and to increase their efficency through the cultivation of an "esprit du corps" and an interest in the profit of his establishment.

This, in the vocabulary of commercial industry, seems to us a not inept description of the missionary in a foreign land with an educational plant, *as at Mardin*, for the production of pastors, preachers, and teachers to meet the spiritual, mental, and social needs of the country to which he is accredited.

We desire to call the attention of the Prud. Com, to the application of these five points to the present and prospective establishments of your Board located at *Mardin* in *Mesopotamia*, with a view to enlist your judgment and cooperation in adopting such a policy respecting it as will ensure the best results and the highest success

Sources of supply of raw material.

(1) We need a *steady* and *increasing supply* of the best *raw material*. The sources of this are five, of which only three are at present accessible viz.- our own evangelical churches and communities, the Jacobite and Nestorian Syrians. and the Papal denominations. The other two are the Kourds of the mountains and the Arabs of the plains- both Mohammedan and to be later reached through the other three as they become evangelical. Our relation to the first of these sources is immediate, while it is mediate to the other two through our chapels and schools, but especially the schools which contain pupils from the two Syrian churches, and the Papal sects. For the present we may omit this last source and turn to the ancient Jacobite branch of the Syrian church as our present most hopeful field outside of the Protestant community from which to obtain increased raw material. We urge the seconding by the Prud. Com. of our efforts for the spiritual, moral, and mental improvement of this ancient church from the following considerations:—

Decay of Jacobite Syrian Church.

(a) *This community is in process of disintegration* owing (1) To the looseness of its organization. Conflicting local interests prevail to the prejudice of the higher interests of that body as a whole, and consequently the bishops, in many instances rule their dioceses without reference to the purposes and plans of their Patriarch for the best good of the whole church. (2) To the ignorance of the majority of its clergy. Where the work of our native agency has been steadily maintained the towns-people and villagers alike have become inoculated with evangelical views and a taste for education, so that they demand of their bishops and priests more than these are prepared to supply. The most intelligent priests among them today were pupils in our schools, or have rubbed against our native helpers in their parishes. (3) To the illiteracy of the masses of its followers. Only a very few outside of the clergy and the merchant class of this community can either read or write. Those of this faith who have availed themselves of the opportunities afforded by the schools of both Papists and Protestants have contributed an element which looks down upon and antagonizes the illiterate of both clergy and laity within their own persuasion, (4) To the existence within its fold of a party which is turning its gaze toward the English church as a means of escape from a communion which, in their view, is without any recuperating forces within itself. The Anglican community, chiefly through the English bishop at Jerusalem and Dr. Parfit, his active lieutenant at Beirut, is now making strenous efforts to get a grip upon this Old Syrian church, and ultimately to substitute the Anglican ritual in Arabic in place of the present Syriac ritual of the Fathers This party is ready to respond to overtures from the Anglican bishop as offering a compromise between ecclesiasticism and a mere evangelical attitude, though it is thus for existing as a secret society within the church itself and is of unknown numerical strength. (5) To the persistent and unscrupulous pressure of the Papacy on the one hand and on the other to the steady and rising influence of evangelical views as pushed by the agencies of the Bible Societies, both British and American, and *by* the missionaries and native agencies of our Board. The extent of this latter influence recently received illustration when a priest complained against one of our preachers as opening a school without authority. We referred the matter to his bishop, who was our personal friend, to settle; but when the accusing priest was brought before the bishop he said to the bishop, "If you do not take measures against this preacher and his congregation there will soon remain no Jacobite church in any of the surrounding villages, nor even in *Karabash* itself."

Our Present Relation with the Jacobite Syrian Church

Present These have been specially friendly since the massacre

Relation with the Syrian Church

and owing to the election to the Patriarchate two years ago of the present incumbent who is an old friend, these relations have been particularly cordial. He at that time pledged himself to the support of the High School opened in *Deir Zaafaran* by the bishop of Mosul, and we furnished him both with a teacher from the staff of our own High School and with a supply of text-books, and also used every moral means at command to aid him in the successful establishment of this school as a first serious attempt to promote higher education among his people. But most of the conditions stated under the previous secti on militate against the efforts of his Holiness in behalf of this school. This community is between two opposing influences and is bound, sooner or later. to come under the moulding influence of one of them. Today it is leaning our way and is willing to have our moral support in the effort to promote education within its bounds; and if a small yearly subsidy were, by the Prud. Com.. to be added it would, we think, be willing to have us cooperate with it in gradually establishing for it a school system by which we should obtain such a moral influence over it that there would be little risk of its veering to seek support from the Papacy, which might proffer larger financi al aid than we can offer but at the cost of doctrinal freedom and ecclesiastical independance. Such a system would also result in recruits for our High Schools to a degree second only to the supply from our own churches and congregations The fact is that, nolens volens, the race for the prize of this community is on between the Papists, who had 150 years the start of us here, and ourselves; and our present relations with these Jacobite friends constitute the psychological moment for a "rapprochment" which will go far to save them from swelling the Papal ranks and to still more incline them to evanglical views, thus rendering more hopeful the possibility of a reform movement within the bounds of their church— a movement effected by the educated constituency trained under the school system aided by the Prud. Com., and by the perfected preparation of their leaders through graduation in our own higher institutions Never before has such a fair opportunity been presented to the Com. to influence and mould one of the Eastern churches as is today offered by our present relations with this Jacobite Syrian church. NOW is the accepted time, and our future success depends upon strengthening our hold upon the sources of our *raw material* which this community offers, so that with it and by the aid of the Spirit we may be ready to develop other sources which in His own time will be made available to us.

(2) *An Enlargement and Improvement of Plant in order to a better and more economic production.*

Mr. Emrich has in preceding papers forwarded to the Prud. Com., so admirably worked up our combined ideas upon this point that I need not do more here then refer you to them, and to emphatically reiterate our belief that the Arabic work of the Board demands, and should receive, more distinctive and intensive consideration than has been hitherto given it.

Hold present and enter new, Markets

(3) *We must seek a fuller and better supply of present Markets and an entrance and hold upon New Markets.*

During the last six years we have been quietly raising the standard of our High School, increasiing the number of pupils and, while not neglecting our own field, seeking to introduce them into the new fields of other Boards. The list of our pupils serving abroad previously sent to the Prud. Com., with our answers to questions received respecting the Higher Educational Institutions of the Board, will indicate the extent to which we are already acquiring new markets for our wares. These new fields are beginning to look to us rather than elsewhere for their future supply of laborers, and it behoves us to follow up our own initiative with a larger quantity and a better quality of our wares with which to keep them supplied. We shall not be able to do this unless we realize the points already mentioned to the fullest extent of our ability —an ability made possible only through the efforts of the Board and its constituency. A manufacturer must keep pace with the improved tastes of his customers or he will lose their patronage. We must improve our pastors, preachers, and teachers to correspond with the growing spiritual, moral, and mental enlightenment of the churches, congregations, and schools, both of these fields and our own, if we would maintain the lead we now have among the various Christian sects and hold the market now opening to our wares.

Plan of Cooperation (4) *We must maintain our Credit and increase*
of Societies *our Working Capital.*

We shall, it seems to us, best accomplish this double object through a *Co-operation of the Boards*, whose fields are being now supplied by our institution at *Mardin*, in sustaining and developing the same. Here is one of the finest opportunities ever offered to at least three societies [perhaps a fourth would be willing to join] to unite in conducting the Boys' and Girls' High Schools, The Theological School and the future College, both financially through their trustees, and furnishing men from their Missions who could take turns in assisting in instruction, the missionaries at Mardin in charge of them.

The *ultimate aim* of these four societies is the same-the Christianization of Islam through the evangelization of the Jacobite Syrian and Nestorian churches which must furnish the Native Agencies for the intial stages of this great work in these regions. Since the aim is the same, their fields contiguous to ours, and ours are the only institutions for Higher Education [both present and prospective] within the bounds of all these fields, why would it not be the *best* policy, and at the same time the most *economical and effective way* to reach that aim, for these three or four societies to work upon a Plan of Union for the support and conduct of these institutions to the mutual advantage of the whole work and of the workers, both native and foreign, under these Boards in these fields?

Such a presentation before the Christian sects here, and the Moslem world about us, of a united front in the preparation of workers for supplying the spiritual and intellectual needs of both Moslems and

Christians would of itself, furnish a powerful moral influence which could not be gain said. Such concentrated effort in the line of Higher Education by three or four Societies, by which the respective fields under their separate management would be supplied with the necessary Native Agency would, in our estimation best meet the needs of these fields and at the same time receive the approbation and hearty support of these Societies, viz.-The A. B. C. F. M., the Arabian Mission of the Reformed Church of America, the Church Missionary Society and Board of Missions of the Presbyterian Church of America.

Different members of the Missions of these Societies contiguous to our field could, from time to time, be sent to aid in giving instruction in these institutions- as for instance Dr. Zwemer of the Arabian Mission-especially o the students from their respective fields.

One set of institutions for these four adjacent fields, under the patronage, oversight, and cooperative management of these Societies under such a Plan of Union, would be far superior to, and more efficient and economical than *four* sets of institutions feebly conducted, poorly supplied with the necessary equipment for the highest efficiency in the preparation of a Native Agency, and at the same time more expensive Surely the Committees of these four Societies could devise a Plan of Union with respect to such cooperation as has just been sketched, which would most effectually meet both the present and future needs of all Mesopotamia, Arabia, the Nestorian field within the limits of the Turkish Empire, and the lower reaches of the "Shatt-ul-Arab"- in short, the whole vast region between Syria and Persia and the Persian Gulf. Only by such union and cooperation can we hope both to maintain our credit with the people of this vast territory and increase our working capital needed to best fit their future leaders for the glorious task of bringing them into the Kingdom of His Dear Son.

(5) *Lastly, we must come into closer contact with* those whom we eek to train for this leadership of these people both Christian and

Moslem (when their time shall come) -increase their "esprit-du corps" and through cooperative effort with them, share with them the joys, hardships, and rewards of service for our common Master. To us it seems that these ends can be best realized through the cooperation and Plan of Union sketched above. While each Board retains its own special field, a missionary from each field other than our own conld be detailed to reside, for a part of the time in *Mardin* so as to give to the students from, or for his field special instructions, additional to the regular curriculum, to fit them to work with and for their own people. For instance Dr. Cantine might represent the Arabian Mission, Mr. Lavy the C. M. Soc., and Mr. McDowell of the Presb. Board might spend part of the year in instructing his pupils gathered from the mountains of *Bohtan*, *Gawar*, and the *Tiari*. These missionaries also might during their residence in *Mardin*, aid in the regular instruction in the different schools. By some such arrangement the future leaders of the people would have a bond of union through their common Alma Mater, a better understanding of one another through a common training, an "esprit-du-corps" through a sense of the unity of the work upon which they are about to enter and, seeing the missionaries of the different Boards united in a common effort for the best equipment of native leaders for the native churches and schools, would be encouraged to bury race jealousies and sectarian rivalries in a common and united effort to offer to the people the Kingdom of Christ, and to bring them into it.

We cordially and prayerfully commend to the attention of the Com. this outline of a policy for the future development and conduct of the institutions of the Board located, and to be located at *Mardin*.

On behalf of the Mardin Sation
A. N. ANDRUS-
R. S. M. EMRICH.

Mardin, May 23–1908

Barstow,

N

4:21

stow, Robbins W.

NEAR EAST MISSION
SUPPL.PAPERS
1845-1933

Mardin, Turkey.
March 16, 1912.

Dear Friends;-

After such an exciting night as we have just been through, all manner of reports are spread abroad, and that you may know just what happened I will here set down the facts of the case.

Shortly after two this morning, the Thom household was awakened by the excited barking of the little dog, Jury, who sleeps in the Doctor's office. Dr. Thom, supposing that he was wanted for some emergency case, arose and started across the hall to the office where there was a lamp lighted. He saw two men coming towards him, but before he realized that they were not there on legitimate business, the lamp was thrown to the floor, leaving the house in utter darkness. Then of course he understood - ROBBERS.

The Doctor immediately siezed the nearer man, but at that instant, he was felled by a stunning blow. In less time than it takes to tell it, retaining his grip on the man, he was dragged along the hall, and down the stone stairs to the lower hall. At the head of the stairs, in a desperate attempt to get free, the robber used his dagger, making a deep cut in the Doctor's neck, and splitting his right ear so that the lower half was hanging loose. Leaving him in a pool of blood at the foot of the stairs, the robbers fled out through the kitchen, the door of which they had forced to gain an entrance.

The Doctor was able to stagger upstairs, where Mrs. Thom, Miss North, and the maid had lighted the lamps. Miss North then sewed him up as best she could with the instruments available.

The whole affair occupied less than five minutes. The Doctor did not have time to see who they were before the lamp was thrown down, tho he noticed that one was of a stocky build. Both had cloths tied over their faces, and not a word was spoken during the whole affray. They seemed to be familiar with the premises, and that they had planned the affair carefully is shown by the fact that they brought bread to feed Jury, so he would keep still. But owing to his prompt warning, they were unable to appropritae any spoils before discovery.

As soon as word reached him this morning Kerim came bringing instruments and dressings, and he and Miss North dressed the Doctor's wounds properly. He suffers intensely. Aside from the big gash, his back and wrist are badly strained, and he is pretty well bruised up. But you surely join us in our prayer of thanksgiving that his life was spared to us.

Monday morning. The Doctor is already feeling quite himself again. These past two days he has had no end of callers, including all the civil and military officials and prominent men, who express most sincere sympathy. It is gratifying to see the high esteem in which he is held by all, Christian and Moslem alike. The police are looking into the matter, but we have almost no clues. A number of Koords have been imprisoned, but as yet they have not disclosed the Doctor's assailants.

Again expressing on behalf of the station our deep gratitude for deliverance from greater evils, believe me,

Most sincerely yours,

Robbins W. Barstow.

Dewey, W

NEAR
SU
I

ey, Willis C.

4:22

EAR EAST MISSION
SUPPL.PAPERS
1845-1933

Mardin, Dec. 25, 1895.

Dear Friends,

After an absence of just eleven weeks, we are at last safely home again. The Mosul missionaries who had been spending the summer with us left for home Oct. 8 & Mrs. Dewey & I went with them to attend the Annual meeting of the West Persia Mission, which was to assemble in Mosul Oct. 20. We reached Mosul safely the 17th, but the party from Persia did not arrive until Nov. 1st. The meeting occupied a full week, & all were to start for home Mon. morning, Nov. 11. But Sunday noon a telegram came from Mardin telling us not to start until further word. Soon after a message came from the Wali (governor) forbidding any one to stir from the city & summoning us all to appear before him the next morning. On presenting ourselves at the appointed hour, three of our number, one after another, were called before the Wali for private examination. It was evident that effort had been made to excite his Excellency's suspicions in regard to us & the purpose of our meeting, but he expressed himself as quite satisfied that we were all right & gave the necessary orders for the getting off of the Oroomiah party that very day. We, however, had to settle ourselves down to wait as patiently as we could for further word from Mardin.

During that week we began to hear rumors of the dreadful things that had been taking place in the region of Diarbekir & Mardin, of which you have no doubt seen full particulars in the papers. Had we left Mosul at the time proposed we should have come right into the thick of the storm surging about Mardin. There was some uneasiness in Mosul, but the wali held a firm hand & kept things quiet. Fri. Nov. 22 I received a telegram from Mardin to come to Jezireh with government protection. I applied to the wali, who said that until then he had not been willing to have me set out but there was no longer any obstacle to my going, & he gave an order for two zaptiehs, mounted police, to accompany me. So I arranged to start the first of the next week, but on Monday the road was declared unsafe near Jezireh, & we had to wait again. That afternoon while riding out for exercise I was set upon by two rowdies who treated me rather roughly, attempting to intimidate me, declaring that I was an Armenian, threatening to kill me, & trying to rob me.

Another attempt was made to get off the next week in company with a squad of soldiers who had just come down to Mosul as escort to a pasha on his way to Bagdad, & were now about to return to their regiment at Diarbekir. Our animals were actually loaded & stood for two or three hours, when the military commander refused to allow the men to go off that way & we had to unload & wait again. Two regiments of soldiers, however, had just come in from below & were to start soon for Diarbekir, & the commander promised to send me word the day before they should start, when I might come to his headquarters & he would give the officers in command charge to look after me & see that I held out for 4 days, when the attack was given up. Wed. 6, Tel Ermin a papal Armenian village on the plain 5 hours S.W. of Mardin, about 200 houses, 60 shops, & immense granaries, was attacked & next day taken, plundered, & burned, also Ibrahimeyat, near by, 25 houses. Thurs. ev. 7, Goeli, 1½ hrs. S. of Mardin, about 300 houses, Syrian except 25 Papal Syrian & 10 Prot. was attacked & next morn. plundered & burned, — some 50 killed. Thurs Kalaat el Marat 1 hr. E. of Mardin & the strong stone monastery of Dere Zafran the official seat of the Syrian patriarch, 20 min. E. of the village, were surrounded The village was taken & plundered. Stout resistance was made at the Dere till Mon. 11, troops from Mardin relieved it. Same Thurs. Benabeel 2½ hrs. E. of Mardin, was sacked & burned. Some 2000 refugees from these villages are now gathered in Mardin.

For 3 days, Nov. 8-10, Mardin itself was in great danger, no less than three separate attempts being made to enter it. The local gov't had made active preparations for defence, in which leading men both Moslem & Christian heartily coöperated. The besiegers were disappointed in not receiving the aid they had counted on from the Kurds living in the city, who stood for their own honor & the defence of the city, fiercely attacking the marauders while their women cheered them on, so the attackers were obliged to draw off with severe loss. Some 20 Christian villages on the plain to the E. of Nisibin have been plundered, & Christian quarter of Nisibin.

The outbreak in Diarbekir begun Fri. Nov. 1, after mid-day prayers in the mosques, & rioting continued three days. Kurds from outside aided in plundering & firing the shops, & also houses near the market. Driven out of Diarbekir, they turned to the East & laid waste the Christian villages, perhaps 200 in number, through a district about 90 miles long & 50 broad. In three of these villages we had work, – in two of them churches & in all three schools. Kutturbul, just opposite Diarbekir on the E. bank of the Tigris, 70 houses 30 of them Protestan was attacked Fri. Ev., taken Sunday, plundered & burned. Many of the inhabitants took refuge in the Syrian chur Bedding was soaked in kerosene, set on fire, & thrown down through a hole made in the roof upon their heads, while doors & windows were made fast from outside that none might escape the holocaust. Nearly all the males perished, with them the pastor of the Prot. church who refused to save his life by embracing Islam. Karabash, one hour E. of Kutturbul, 150 houses 1/3 of them Prot., was attacked Sat. p.m. but held out till next day, – some 70 were killed – Ka'abe, one & a half hours S. of Kutturbul, was attacked Sunday & after six hours resistance overcome. In these three villages 2 pastors, 1 preacher, & 3 teachers were amo the slain. Many women & children were taken captive, but the Wali of Diarbekir is very active in securing their retur

Tues. Nov. 5, Kulleth, 9 hours N. E. of Mardin, 150 houses 90 of them Syrian & 60 Prot., was attacked, but with id from a neighboring Moslem village & gov't troops

Emrich,

NEAR
SU

4:23

mrich, R. S.

EAR EAST MISSION
SUPPL.PAPERS
1845-1933

Mardin, Turkey. May 1911.

Dear Friends —

When to the most skeptical among us the "freedom of the press" in Turkey became an assured fact and we found our "Missionary Herald" and similar literature coming to us through the regular post, it seemed the psychological moment had arrived for interesting our students in reading and our friends in building up our school library.

Little was said about the place and value of the library to the school and community. That seemed almost unnecessary. We urged, however, the need here and asked our friends to "coöperate" with us by sending good books from their own libraries. There are no libraries in the land, few who feel the need for them, and fewer who can accomplish much to meet the need.

But I must now extend our hearty thanks to all who have responded to our appeal. Between 800 and 1000 books have been added and some complete, and other nearly complete files of magazines. These latter when complete or completed are bound in our student bookbindery. I should also not fail to mention the very high average of the books sent. Several kind friends have also during the year contributed subscriptions of papers and magazines for the Reading Table. Some substantial gifts of money were also received.

In the additions made to the school last year a commodious and otherwise excellent room has been used as a library and this summer a thorough and systematic cataloguing will be given to the material we have. Next year we are expecting one of our graduate students to spend considerable of his time in making the library yet more accessible and useful. We hope also to make the library a working laboratory for history, geography and literature. For the study of geography we are making a collection of cut pictures to be filed in a cabinet. We have two stereoscopes and some views. Files of certain magazines are particularly valuable for reference, as for instance, Geographical Magazines, World's Work, Travel Magazine, Country Life etc. One corner of the room may be converted into a small museum.

We heartily thank you again for your coöperation with us and it seems needless to say we shall welcome any further assistance quite as heartily. This kind of help which requires for the most part time and thought is of real value to us. It is our hope that several who read this will look for good unused stereoscopic views and files of magazines of which, I am confident there can be had an abundance. Pictures can be sent to Mr. J. G. Hosmer, 14 Beacon St for shipment or by post to R.S. Emrich, Mardin Turkey. Word of available magazines sent to the latter address will receive a prompt answer.

In keeping with the changes taking place the High School is about to open a reading room in the market to be furnished with the best papers and books including Bibles. The room will be a station of the American Bible Society and books and stationery will be sold and the expense of the undertaking will be partly met in this way. In time also we hope to gather a small circulating library of Arabic, Turkish, Armenian and French books.

If any are particularly interested in this undertaking and would like to share in it we would suggest money gifts for purchase of books and papers or contributions to a fund for purchase of a shop - rents being very high. We hope this venture may result ere long in the opening of definite Y.M.C.A. work in the city of Mardin.

Faithfully yours
R. S. Emrich.

Gates

NEA
S

Gates, C. F.

4:24

NEAR EAST MISSION
SUPPL.PAPERS
1845-1933

Midnight letter of C. F. Gates.
May 16 1888

May 16. Midnight. 1888.

Mardin Station.

Not being able to sleep I have thought best to use the time in stating to the members of the Station a problem of common interest, which I can perhaps state better in writing. The estimate introduced for the Boys' High School was 1000 ps. This is felt to be a very large sum for twenty pupils. When it was introduced there was no thought of limiting the number of pupils to twenty. The thought was rather to aim at securing forty pupils, twenty of whom should be paying scholars, as we had hoped to do this year. But since the introduction of the estimate circumstances have changed so that the accomodations of the school are now only sufficient for twenty boarding scholars. This is our present number, so that the case is resolved to this: We can not receive a new class next year, but must simply hold our own, and practically lose the labor of one year, if not of two, as the succession of classes will be interrupted and a vacuum produced in the school. This seems to me a result very hard to contemplate, and one which will do much to chill the enthusiasm of the scholars and check the progress of the school. Numbers are not the only thing, but they greatly help in producing an enthusiasm for work.

I have turned over many plans none of which are satisfactory -

1. We might drop the Preparatory Dept. and receive its pupils into the High School. There are two objections to this - first, it would be demoralizing to the High School in point of order, since it is both difficult and unwise to endeavor to lay the same rules on young men and little boys, and in point of studies, as the advanced studies and the primary need different arrangements of hours and different treatment, and in point of the standard of the school, which is lowered by the presence of little boys in a school of high grade -

second - The Preparatory Dept. is our chief reliance for recruiting scholars from Mardin City. It is with the greatest difficulty that we can secure scholars from Mardin on account of the opposition of the priests and those who come to us need to be fitted in this department.

2. We might dispense with the presence of M. abd el ahad, and take the rooms occupied by him for dormitories - I am aware that there is a difference of opinion in the Station concerning the position occupied by this teacher. I can only say that if any success has been attained by the school in the

three years we have labored together, I believe it has been largely owing to his patient efforts and devotedness to the work. When I returned from Van I asked Mr. Andrus who had charge of the school in my absence whether it would be advisable to make some change, or reduce M. Ablahad's salary- He replied very earnestly: "Gates Bahi is worth every para he gets". I am glad of this opportunity to testify to the faithfulness and ~~the~~ enthusiasm with which he has seconded my efforts, ~~and~~ I should feel at a loss without him.

3. We might secure rooms outside the school for some of the students. But this has two objections. It removes the students from ~~the~~ my own oversight and furnishes an opportunity for escape from the watch, which my experience teaches me is very needful in this country, and it breaks up that feature of the school, which I have designated its family life, and which is a very essential feature in my plans for training students.

4. We can plod on another year with our present scholars only, despite the ~~object~~ difficulties attending this already set forth. In this case the estimate would be reduced- We should hope for ten paying scholars bringing in forty liras and the cost of board would be about 125 liras leaving only 85 to be asked

of the Board, or 75 if the year is a fairly hopeful one in the matter of harvests.

There is still another expedient which occurs to my mind - namely, that the Station appoint another Principal who may be able to carry on the school on some of the plans mentioned or in some better way.

Please do not misunderstand me, I say this in no spirit of petulance. I have been forced to contemplate the transference of this work to other hands at no distant day, by the feeling that I am in need of rest. Every year seems to leave me lower down, with less courage for work and less ability for it. It would be a real relief to me were I able to commit this responsibility to some one else, and I would gladly second his efforts, for I am growing to dread responsibility and excitement.

I believe this school is an indispensable feature of our work, and my only desire is that we may be able to realize the best things with God's blessing attending our labors, ~~I have~~!

Please give it your earnest, prayerful consideration

Sincerely yours
C. F. Gates

Graf,

NEAR
SU
1

4:25

Graf, Johanna L.

EAR EAST MISSION
SUPPL.PAPERS
1845-1933

Quarterly Letter, Oct. – Dec., 1896
Miss Graf

1

Mardin, Turkey in Asia.
Jan. 14 – 1897.

Rev. James L. Barton, D.D.
Boston, Mass.

My dear Dr. Barton:– Last year at this time it fell to my share to write. Our hearts are full of gratitude that this quarterly letter need not be similar to that, but that the dark, heavy clouds which over shadowed us so terribly are beginning to show their silver linings, & we are permitted to go about our work with much more freedom.

The last quarterly letter of Mardin ended, as the chapters of stories so often do, in a most interesting place. Our missionaries new & old, had just reached the country & a servant had gone out to meet them the last of Sept.

Oct. 8 a telegram was received, announcing the party would reach Samsoun the following day. Oct. 16 a telegram, from a native who was with the party, disturbed us not a little, as no mention was made of the missionaries, & we feared they had not been allowed to enter. Reports that the Koords were again on the war path & the stationing of extra police in the city did not tend to lessen the anxiety. Two of our station were absent, Mr. Andrus in Sert, & Miss Pratt in Kullith, making the first touring that had been done for more than a year. Oct. 12 Miss Pratt returned after an eighteen days stay in Kullith, where the work seems more promising than ever. The teacher just having brought his bride there—in fact the wedding occurred on the day of the missionaries' arrival, Mr. Andrus performing the ceremony. & the work among the women, but especially the older girls is going forward encouragingly.

Oct. 17 a telegram came telling of the departure of the incoming party from Scanderoon & Oct. 24 a letter from Mrs. Thom from Aleppo saying they would reach Mardin Oct. 28. D.V. All sorts of rumours reached us; one being that the afore mentioned lady had died. The letter from her own hand quieted us on that point, but made us wonder what had befallen her husband. Oct. 28 dawned beautiful & clear, the schools had been given a holiday, & all the station went out to welcome the comers who-ever they might be. It was a gala day—tho some of the small boys who would come along got pretty tired by the time they had reclimbed the mountain, an ascent of about an hour. About a quarter of a mile out on the plain we met the party, but minus Dr. Thom.

We were quickly informed that he had not come to to Scanderoon, at all, but had landed at Mersine in order to avoid some people who were said to be on the lookout for him. So our joy was not an unalloyed one, for no tidings had been received from him, according to agreement however, in order to lessen all risks of his being taken up by the authorities, who were looking out for another man after all. Mrs. Thom & Mr. & Mrs. Larkin were heartily welcomed by young & old. The boys of the High school greeted them with a hymn at the top of the long ascent, some distance farther up the High school girls smiled their greeting & at the top the small boys and girls of the city school & Kindergarten hailed them with the song "Welcome, Welcome how do you do," rendered in English & then in Arabic. The little bell on the boys' dormitory clanged out joyously, & we should liked to have waved the "stars & stripes" but did not think it quite wise. So at last our new missionaries who had for a year been waiting to come into the country had at last safely reached their destination. May many years of labor in this part of the Lords' vineyard be before them, full of God's richest blessings. Two days later as some of the station were out for a ride, they met the missing Doctor coming from Diarbekir, & with great joy brought him home. After a circuitous route by way of Marash, Severek, & Diarbekir, he had come unannounced, much to the disappointment of his many friends, Moslem & Christian, who had been waiting for a telegram, so that they might go out to meet him. Mr. Andrus would much have liked to be here to welcome our friends, but his work kept him in Sert where a most unsettled condition of affairs existed. The Eng. Consul of Mosul who had been there a few days before him had been very closely watched & careful note had been made of all who came to call upon him. Mr. Andrus wisely asked & fortunately received permission from the Govt. here to retain the policemen who had accompanied him from Mardin thus making his stay in this regard much pleasanter than it otherwise would have been. For the first week or ten days he had to keep rather quiet in order not to arouse unnecessary suspicion. The Christians of the place did not dare to show their heads above the battlements (Deut. 22:8) of their houses for fear of being shot. A good spirit seemed to be among the members of the church in that place & the schools are flourishing

The arrival of the great Shakir Pasha made quite a stir in the city - which literally went out to meet him. Almost at the same time we had the pleasure of a visit from the English Consul from Diarbekir who had come to bid us farewell - as he was about to exchange with the Consul from Scutari. Mr. Andrus returned in time to do honors to both, & then after a few weeks stay to arrange relief & other work, he in company with Mr. Larkin & Miss Pratt, departed for the Diarbekir region. The massacres had swept away many who were wellknown & dear to the hearts of the older missionaries, & the tax upon them on this their first visit to the stricken villages is something only to be imagined. Tho' much help has been given to all the villagers, yet there are many who have not enough of the necessaries of life, & there is much want & suffering. Yet the poor people can speak of little else but the horrors of that time. Yet our friends sent back encouraging news from that region; a number have recently become protestants - even the priests of the old communities were helpful & friendly. We will leave however to our workers there to give a detailed report of the work - & to tell how, on the whole, the terrible trials of the past year are beginning to bear good fruit.

The condition of Mardin church is not so hopeful; wrangling & quarreling being rife among its members. The imprisonment of our pastor has been a heavy blow & the work in many lines has sadly missed him. But praised be the Lord who has heard our prayers. Christmas eve it was rumored that a telegram had been received saying that all political prisoners whose sentence did not exceed ten years were to be pardoned. It was even so but another week had nearly elapsed before he was released after an imprisonment of a year & thirty three days. Great was the joy to think that our beloved pastor was to lead our New Years' services.

Our schools in this city are well attended — about one hundred boys & a hundred & fifty girls being under daily instruction. In Oct. a new school for girls was opened in the extreme eastern part of the city.

The boys' High School under Dr. Dewey's good and faithful management is as prosperous as can be well expected in these troublous times — the preparatory department having a larger enrollment than usual. It was a great disappointment to us that the theological class could not be started, for there is a great need of trained workers. It certainly is best so, for we do not forget the "all things that work together for good."

The girls' High School with its 24 pupils is doing a quiet but good work under the loving, gentle guidance of Mrs. Andrus who has so patiently & heroically taken up that heavy burden again. But we need another lady to take this work - the other ladies of the station each tries to help, & especially since the arrival of the helpers from America there has been a little shifting of burdens. yet another lady is imperatively needed, for Miss Nuttings' place is still vacant.

Mrs. Thom & Mrs. Larkin have taken charge of classes in the High school thus giving me more time for study, which was sadly neglected the last year, and for my especial work, the Kindergarten. There are fifty little people on our rolls & we might have as many more - if we would accept them, but there is one limit. It has been endeavored to have all pay some thing - so there are only a few who are supported from outside help or who pay nothing at all. Thus the days pass only too quickly. I am in the Kindergarten daily from two to eight hours daily. Friday is the all-day day, for then there are no duties in other places to keep me. Singing four times a wk. in the High school with an occasional visit to the two girls' schools on the east side, a lesson or two in the girls' middle school in the same building with the Kindergarten - my Sabbath school class of about 30 little ones, & an occasional lesson for children in a neighboring village keeps me happy and busy. I am hoping to start a Junior C.E. society in the near future, (among the girls.)

The weather has been very mild & pleasant, a cause for great thankfulness when one thinks of the many ill-fed & ill-clad who roam about. So the old year, that was ushered in amid horror & bloodshed, sorrow & suffering draws to a close. We look forward to the New Year with the firm confidence, that He who hath kept us through all the past - will guide us & keep us through all that may be in store for us. The clouds are lifting; may soon the "Sun of righteousness" appear "with healing in his wings" for this poor stricken land, & may the dear home churches realize their privilege & hasten His coming.

Respectfully submitted,
Your co-laborer in Christ -
Johanna L. Graf.

Mardin, July - 1899.

Quarterly Letter or Apr. to June

Our last quarterly letter showed a most discouraging state of affairs - Mr. Andrus in Diarbekir where he had gone to escape the fate that befell four of Protestant brethren & threatened more than twenty others.

Early in April the Theological class disbanded & part of the members went into hiding, one already being in prison. They remained absent some days until a reassuring telegram from our worthy minister Mr. Straus brought hope to all, - the boys returned to school & some time later, Apr. 29 Mr. Andrus to his post. He had been away five weeks. During that time he was able to visit the villages of the Diarbekir region where a week or two later Miss Graf joined him & remained some two weeks after his return to Mardin.

They found not a little destitution in that region, some having come to the end of their food supply & knew not where the next was to come from, so that the relief given was very timely. They also had the pleasure of meeting the Harpoot missionaries in Diarbekir - This opportunity to see new faces of Americans & conferring with brother missionaries was a pleasure and help to all.

The authorities in Diarbekir are not at all friendly, to say the least, anything but desirous in upholding foreign interests at present. Great efforts have been put forth to make out that a plot had been discovered & revolution is to unearthed. The orphan work under the Germans has been greatly hindered, the native helpers imprisoned & the children scattered, and the house of the German American ed by detectives.

In Karabash our schools have been closed, principally through the efforts of non-protestants. Catholics and Syrians alike are bestirring themselves to hinder our work. Our four young men are still in prison. One since October, and three since March. A hard discipline for these young Christians. As late as May 2nd, after assurance had been given that none of those implicated were to be imprisoned, the father of the young man imprisoned in October was brought to Mardin prison & after two weeks taken back to Diarbekir.

April 9th one of our little orphan girls died. She had been in the hospital, where our good Dr. Thom so faithfully sees and treats the many who come to him day by day. Truly a work requiring much grace.

Apr. 10th. The post from the South was delayed two day because according to report attacked by the Hamadiehs, the Government said it was due to high water! The spring & winter has been quite dry and our city is suffering much from lack of water - even more so than last year.

May 7th - At last twelve of the twentyfive orphans for whom more than two years had passed since permission was asked for their departure - started for the Jerusalem orphanage - Each boy had been fitted out with new shoes, an aba, fez & covering for the head. so that they looked like young arabs. Each also had a bright new tin cup suspended by a string, while for each two boys a cruise of water hung from the pack-saddle. On either side of this last a crate-like box hung into which was put the bed, consisting of a small mattress, pillow & thick quilt. Probably such as was used by the man to whom Jesus said "Take up thy bed and walk." Last of all a boy was put into each mohaffah & very happy they seemed to get off. Some of those who were left behind wept because they could not go too. They had a safe journey and are now in their new home. May they grow up blessed & a blessing to their Country man. Those who are here will continue in school until the end of July.

The orphan girls were examined in some of the books they had finished & did great credit to themselves for the short time that they had been under instruction.

June brought with it the busy days of examinations etc. The exercises in the Boys High School showed good work. The largest class but one was graduated - numbering seven; five of them are city pupils, & the same number have already been assigned work in the field. Their orations were well delivered & would compare favorably with those of boys at home.

The Governor was present & seemed to be pleased with the exercises. At the close He asked that three cheers be given for the Sultan.

There was no class to graduate from the Girls' High School, but the closing exercises were interesting. A slight change was made in the program of the last day, in that compositions were interspersed with the examinations, making a pleasing variety. The essays were chosen from those written by the highest class during the year & were instructive as well as entertaining. "Village Work", "Former Generations & the Present One" "The Hardships of lack of water" were among the subjects presented. Everything seemed to

Quarterly Letter - No. 15
Apr.-June 1899.
Miss Graf.

please the parents & friends who quite filled the room.

- In the city schools the year has been a most unsatisfactory one. Ever since early in May when the substitute teacher in the Boys' School left with the orphans for Jerusalem, that school has been closed - because there was no one to take his place. Now a graduate is trying his hand there.

The Girls' School had a teacher whose health was poor - so the work lagged, often devolving entirely upon the incompetent assistant teacher. To cap the climax, the teacher was married two weeks ago. To arrange matters the two oldest classes & all new pupils were sent home while the assistant taught those remaining. I went in almost every day to give what help I could. In the Kindergarten Melekie has done work in her own faithful quiet way - her sister assisting her several hours every day for the last few months. The examinations showed thorough work.

Three afternoons of the past week have been spent in making out the estimates for the coming year. Could the friend at home see how carefully each place in the field is considered how it is planned that the money go as far as possible. Here we put a few piastres more on the community - there cut the salary a little; yonder a school is given up entirely because not appreciated or no real good has been found from it. So we try to keep down the amount to our appropriations.

The harvest has been better than last year - the rainfall on the plain being better - In some places the grasshoppers showed themselves, but the people reaped the grain away before their line of march. Many poor people from the city went to glean, even some of my Kindergartners going with their mothers.

So we have come by the help of God to the close of another quarter - & can raise our Ebenezer. The days are dark & the clouds threaten yet we do not despair - for He reigns -

Respectfully submitted
E. L. Graf

Larki

NEA
S

4:26

Larkin, Ralph B.

NEAR EAST MISSION
SUPPL.PAPERS
1845-1933

Quarterly Letter, Jan-Mar-'97 Larkin

Mardin Station Letter for the Quar. Jan-Mar-'97

Mardin - Turkey Apl. 3-'97

Dear Dr. Barton:

For the first time the preparation of the quarterly letter falls to my lot. Mrs. Larkin and myself have now had about five months for observation of Mardin station and field. Inside the missionary premises we have found a very pleasant missionary circle with which to associate. Outside we have found a difficult field of labor but that is what we have expected. In and of ourselves we are not equal to the task before us, but we pray that we may labor in a strength not our own.

Mardin station has rejoiced to hear reports of greatly increased interest in spiritual things in some of the fields of Asia Minor during the past few months. We thank God and take courage. We have no deep or widespread work of grace among our people to report, yet there are encouraging signs. In some of the villages there is a marked advance in the willingness of the people to hear the Gospel and think of spiritual things. In certain villages where schools and preaching-services have been scantily attended in the past, now the schools are full and the preaching of the Word finds ready listeners. I might mention in particular two villages in the vicinity of Mardin. In the village of Tebet el Mesat in times past it was with difficulty that a school of respectable proportions could be maintained; now the school there has outgrown itself and we have started a second - a school for girls, which is well attended. The other village, Goolie, has hitherto been considered one of the most indifferent and gospel-hardened in this field, but now there is a marked increase in their willingness to hear.

Miss Pratt has spent more than three weeks there in evangelistic work during the quarter. She has also given special attention to three other villages near Mardin including the first mentioned. Aside from this, the touring work of the station has been mainly at a standstill. Jan. 18 Mr. Andrus started for a tour among some villages one and two days to the north of Mardin, chiefly Kurdish speaking. His work was chiefly in the interest of relief, and gathering information as to orphans. We improved the opportunity however to do some evangelistic work in the field. Mr. Andersons time has been quite fully occupied with relief work. And now we have taken up orphan relief, which will greatly add to Mr. Anderson's burden of work. He has been appointed by the station to take special charge of this new department. It is estimated that there are 1000 whole or half orphans in the territory assigned to us, which includes in addition to our own Harpoot field, the city of Diarbekir and some of the adjacent region. Mr. Anderson left Mar 25 for Diarbekir and is away at the time of this writing. The general plan for orphan work looks to giving those under our charge a rudimentary knowledge of reading, writing and arithmetic in addition to religious training which of course we consider important above all. It is not expected that an exclusive plan will be followed in caring for them. The work as projected includes placing some in private families both in the villages and large centres; placing others in small orphan homes or asylums, to be under supervision of natives, who in turn shall be under the supervision of the missionaries; and accommodating still others in the buildings of the Boys' and Girls' High Schools. Details cannot be very thoroughly wrought out until the orphans are in some measure gathered. With the exception of five or six in the High School buildings, none have as yet been gathered. We have had reported to us from various sources for this work upwards of 670 Liras Turkish.

In connection with relief work, a tragical incident has occurred. One of our relief agents from Mardin who has been distributing in the city of [illegible] for several months was murdered Friday, Mar. 8. He was alone in his room at the time, and the exact circumstances are not known to us. He was plundered of nearly everything he had, including several hundred liras of relief money. He leaves a family here. The news of the tragedy came first to the missionaries already waiting here. The Government seems to have been unusually active in following up the case.

and a number of arrests have been made. We have heard that a considerable portion of the money has been recovered. The case was promptly reported to Constantinople and it may be that influences from there have operated on the local government to do its best.

Our work in the High Schools goes on about as usual, with the attendance about the same as the first term of the current year. [illegible] prospective absence will leave me in temporary charge of the Boys' school. Of late I have been hearing some English Classes and endeavoring to become acquainted with ways of working. In the Girls' school, the past quarter has been signalized by a wedding among the teaching force. The Head Teacher was married in Jan. Being an orphan and without a home, Mr. Andrus's house did duty as her home and the company who came to claim the bride and take her to the wedding came there for her.

Miss Graf's Kindergarten flourishes, with many more applicants than she can accommodate. She has over fifty little folks under her charge at present. Some of the parents who send their children, complain of inability to pay the monthly due of two piastres per scholar. Two classes were promoted Nov. 1 from the Kindergarten to the day schools, chiefly to make way for the younger ones who were awaiting admission.

Dr. Thom has his Hospital open and is doing his usual work, giving the forenoons to hospital and dispensary work, and making his calls in the afternoons. There are two free days at the Hospital each week. The number of dispensary cases on these days averages about 75; on other days about 20, in addition to in-patients of whom there are now several. At [illegible] time, Dr Thom was called to Bitlis by Mr. Cole's sickness, and started for that place Jan. 3 returning Jan. 20.

As to the work of the local church in Mardin, we cannot report much encouragement. The spiritual life of most of its members seems at a low ebb. The pastor is a faithful man but he cannot manufacture piety and faithfulness for his people. The past few months have on a great deal of unchristian talk and harsh criticism indulged in. As a consequence, the most of them have not been in a condition to be channels of spiritual blessing to others. How we yearn to see the true spirit of Christ take hold upon them mightily! O that and may we constantly submit our selves to His indwelling and inworking.

An element is arising in Mardin which may serve to complicate our work somewhat. Plymouth Brethrenism gained a foothold here a number of years ago. But the movement subsided upon the death of Rev. Benj. [illegible], American Missionary of the Plymouth B. to Syria, and who was shortly to have come to Mardin. But of late there seems to be a revival of it here and it is gaining in numbers and strength. What effect it will have upon the Local Prot. Church, remains to be seen.

The past few weeks have been marked by much uneasiness among the Christians here, with vague rumors afloat of coming ill. The trouble at [illegible] of which we have as yet only shadowy details, have given rise to increased solicitude on the part of the government to keep the peace, and rigid orders are now displayed in the market enjoining strict order.

Our relations with the government have been limited the past quarter, and we have no cause of complaint as to any treatment. We eagerly await news from the outside world, especially concerning Crete. The general situation is becoming more and more complicated, and what is to be the outcome of it all? We believe the kingdom of Christ must ultimately prevail, yet the steps in the process which the Lord uses to subdue all things to Himself are beyond our ken. Our place is to believe and work on in faith, enduring "as seeing Him who is invisible."

Fraternally
Ralph B. Larkin

Pratt,

NE

4:27

ratt, Clarissa H.

NEAR EAST MISSION
SUPPL. PAPERS
1845-1933

To the Sec. of the Am. Bible Society,
Dear Sir

The An. Meeting of the E. T. M. assembled at Bitlis to the Am. Bi. Soc. sends greetings.

The Bibles furnished by your society are sold to many nationalities in all parts of this empire & in this mission alone it is sold as a whole or in portions in 12 different languages. Aside from the colporters employed by the missionaries in this mission your agents have ~~several colporters~~ [illegible] under their special charge. Where your colporter is not under the supervision of the missionaries he sometimes travels with the station colporter in order th the books & tracts sold by the latter may open the way for the sale of the Bible. Our own colporters carry school books, tracts & religious books together with the scriptures & find sale for all. There are regions where colporters cannot work & the Bible is sold from ~~book stores or~~ depositories. Through these agencies scriptures and portions are sold to the amount of thousands annually and one station brings the report of 13,027 sold during a period of 23½ years. The Bible is becoming ~~more~~ more accessible to the population ~~Perhaps it is safe to say that the mass of the people have access to the scriptures~~ either thro ~~in~~ the means ~~ways~~ above mentioned or through the sales of former years whereby villages have been supplied which are now inaccessible owing to the present political condition of the country. Last June a Jew came a distance of more than 80 miles to one of the mission stations to buy a Hebrew Bible & watched eagerly until the book was found. He said that ~~if they were to he had some one would come with them they~~ 20 could be sold in the place from which he came. The 1st edition of the gospel of Matt. in Armeno-Koordish, 500 copies has all been sold and as many more were wanted. The other gospels are in Const. ready for publication and the remainder of the Testament is in process of translation. Your agent in Const. is contemplating a transliteration of this Armeno Koordish Test. into Arabo-Koordish for the benefit of a people not yet reached. There is a constant demand for the Bible and in parts of the mission a great demand. There is also an increasing reverence for it & the objection to the Prot transla tion is passing away. The missionaries wish to express sincerest gratitude for the arrangement by which they are allowed Bibles for free distribution as they are thereby enabled to supply poor & worthy persons who prize the book and are really unable to buy. The young men ~~of~~ the church in one out-station have a society ~~for~~ to promote the distribution of the ~~Scriptures~~ Bible. They raise money by regular subscription, purchase Scriptures and ~~sell~~ present or sell them at full ~~price~~ or reduced prices ~~as the case of the p~~

In the Mardin field three men are employed to teach the Bible in the markets. In such teaching the Testa. is put into the hands of a scholar as soon as he is able to read. The Bible is used as a text book in all our schools & often takes the place of a reading book. Bible women are doing valuable work in all our stations & out-stations. Their usual method of work is to secure a limited no. of scholars to whom they give a daily lesson in reading together with instruction in Bible truth to all who will listen. There are places however where teaching Bible reading to grown women seems lost labor and the worker is instructed to go from house reading and explaining the word of God. One of such workers is the mother of a family & can only do this house to house work occasionally, but she is received gladly & with her good knowledge of the Bible is able to turn to just the passage her listener needs. In her report she tells of talks on sin repentance salvation & Bible comfort with appropriate passages used. A couple of native women in one station asked for a plan for ~~Bible~~ systematic Bible reading in accord. with wh. a plan was formed whereby an alliance of more th. 50 women are reading a chapter in the O. T. daily & 2 ~~ch.~~ in the New each Sunday.

In a mountain village we have a ch. member who was formerly a traveling singer. He amused his audiences with low Koordish songs accompanied by a tambourine. To add to his stock of songs he to commit to memory a few Arabic Psalms & in learning the 1st Psa. the words were used by the Spirit to convict him of sin. He realized that he was not the righteous man described, abandoned his wicked ways & found the way of righteousness. Our colporters are continually bringing ~~incidents~~ very interesting incidents connected with their work which go to prove the power of God's word to work on all ~~human~~ hearts.

In behalf of the mission

Mrs) C. H. Pratt.

Bitlis June 5. '93

Report of work for women in the Mardin field for 1893 & 1894.

While the touring missionary spends the greater part of her time in the villages the ladies in Mardin do considerable work in the city. During the past year they have kept up the girls' boarding school and in the church the women's weekly meeting, the girls Christian Endeavor Society and a Sabbath School class with some oversight of the two city Bible women. They have also published a monthly lesson for all the women workers in the field. These lessons are used in women's meetings and read by the helpers as well.

The influence of pupils of the boarding school in church and social life is becoming increasingly marked. As a rule they are the center of activity in women's work in the church. Through their teaching in Sabbath School classes of women & children the knowledge of the Bible is continually increasing among Protestant women and some outsiders are reached. They maintain women's meetings and where they are found all church meetings are better attended. Where they live homes and children are cleaner, dress is neater and women gain higher and wider views of life. Where there are none of these pupils the Protestant women are more like their Jacobite neighbors and yet Protestant women generally are more mannerly than others.

Last winter I reviewed with our best Bible reader thirteen years of her work. She went to Midyat before there was a church there and before there were any really Protestant women. There were a few Protestant men but their wives on one occasion after being induced to come towards the chapel where they were to have a meeting, slipped away when their leader's eyes were turned and on reaching the door she looked back to find herself alone. The Jacobite women in Midyat are as strongly opposed to Protestantism as are Catholic women in Mardin, and in those early days they were much more vigorous in their opposition than now. After Illie had been at work there for a few years I was one day calling with her and a tall fierce woman meeting us said "you are the ones that have spoiled Midyat" and answered one of my remarks with, "I would wring your neck, I would throw you down from the roof". and only three years ago when a prominent Jacobite joined the

Protestants there was a mob of women in the chapel yard the first time he attended our services.

Illie, the Bible woman is a woman of very ordinary abilities but she has surely had divine help in her work & with tact and sympathy and devotion to souls she has labored against opposition greater than has been met in such work in any other place in our field. We counted a hundred women to whom she had given lessons in reading: of this number two were about thirty years old and the remainder twenty-five and under. Thirty-three of them learned to read well and twelve learned to read a little. Forty-two left off for various reasons and about half of the remaining thirteen died. But her most valuable work has been in her faithful religious teaching. She knows the religious state of every woman in the community and of almost every other Christian woman in the village. All the women who are in the church and community were brought in through her efforts largely, and by means of her instructions a large number of other women know the truth perfectly though they have not yet acknowledged it. Many men confess that her exposition of the truth in the houses first shook the foundation of their faith and that she was the means of bringing them over to Protestantism.

Helper's wives are improving in interest and activity. It is difficult to arouse a spirit of willingness to do church work in church members who have not been in the school but they are more ready to help than formerly. A request for aid in calling oftener meets with the response "Whenever you wish I will come with you". Any plan for systematic and continued effort does not usually work long unless some missionary lady is near enough to push, but anything that a woman or a company of women can be induced to do has some value. Perhaps these efforts of women for others, the widening opportunities among Jacobite women and the work for children are the most valuable features of the work at present. A little work with me is sometimes the means of arousing a woman to long continued effort. Since my visit to Karabash last fall one of the women has held regular Sunday meetings with the children teaching them Bible history and texts. I could cite other instances of the same kind. A desire for improvement expresses itself in requests to give a lesson in the girls' day school, to assist in preparing a program for their examinations, to hold meetings with the boys of the community and to continue Sunday neighborhood meetings.

In one village I sent out two or three boys to call the children for a lesson. They returned with the answer "If she will give us a picture we will come." They had found out my device for drawing them and turned it upon me. A good number will come if they expect a picture but they soon become interested in the lessons and the picture inducement is not so much needed. The Junior Golden Rule, Miss Wheelock's lessons connected with the Blakeslee series and the book entitled "Great Truths Simply Told" have furnished lessons for these children's gatherings.

It required some boldness and planning to get access to Jacob's [illegible] houses a few years ago, but now Jacobite houses not unfrequently welcome me as cordially as Protestant and the round of houses I can visit has grown every year. The women in houses of priests listen with as much interest as any others. In Killith last winter I was told that a sick man said, "the priest does not come to see me, why should not the teacher come. I went and while I was there the priest came. Through the Protestant communities Protestant teaching is penetrating the old church and I am glad to help by visiting every Jacobite house that will receive me.

Since my last annual report was written I have worked in fifteen places in the field including Mardin. In one village I worked two Sundays, in another three days and in the remainder from one to four weeks. The fruit of such work appears slowly but it is a very necessary part of the missionary work and the results of all the seed sowing shall eventually fill the whole earth.

C. H. Pratt.

Mardin June 1894.

Report of Work
for Women,
1894.

Miss Pratt's Report, 1895 –
Aug. 22, 1896. 40 Copies –

Report of Work for Women in the Mardin Field from June 1895 to June 1896.

It has been difficult to keep any regular work moving during the past year, and the work for women has suffered with the rest. Schools, and the work of the Bible women have felt the disturbance, the large places not plundered undergoing a siege with accompanying fear and disorder before & after. Yet we have some work to report, and hope that the hindrances of this year will be more than balanced by the progress of the future.

Notwithstanding the lack of a single lady to take the responsibility for the girls' school, it has been continued, though not without imposing weighty burdens upon some of the station. Mrs. Andrus who has had the charge of it sends a special report as does Miss Graf of the Kindergarten.

The four common schools for girls in Mardin Darike and Midyat have been hindered very little, the two in Mardin prospering beyond our expectations. That in Azakh has probably not been affected at all, while the one in Sert was suspended for several weeks to open again with an increase of scholars, the Armenian school there not having been resumed since the Koordish raid. The school in Kaabi was broken up, and its teacher just escaped being carried into captivity. She was afterward sent to Azakh as Bible reader.

Ilie of Midyat has continued her good work among the women. We have also had Bible readers in Mardin, Kutleth, Kerboran and Jezireh. The Bible woman in Mardin stopped her work only a few days at the time of the siege, but at that time several of her scholars dismissed her saying that they were too much disturbed in mind to give attention to reading. The disquiet in the city continued nearly four months, and Azalie could not persuade these women to begin reading again. She resigned her position in June to become the wife of a Protestant widower, having taught nearly eleven years, and leaving a record without reproach. During the past year she had improved somewhat in this work and in that of the girls' Christian Endeavor society of which she had been president for two years. The Kulleth Bible reader has had a very busy year. Her work calls her from one end of the village to the other, and from a cave where the girls spin in a rise on one side of the village to a similar place on the opposite side; and beside giving daily lessons to thirty scholars some of them refugees, and some in the two helpers' houses, she occasionally stops in her rounds to comfort or serve a refugee in distress, or to look into their needs. To some of these destitute ones she has given what she could of her own household goods, and between 15 and 20 dollars has been sent her from relief funds with which she has bought cloth and furnished garments to as many as 60 men women and children. She has held Sunday meetings for women in which as many as 50 have often gathered, and used Koordish as well as Arabic in teaching them. The demand for a Bible reader in Jezireh was caused by the efforts of the wife of the helper who has been there a few years. She has called on the women in their homes, gathered them at her house and taught them texts and Bible stories and hymns, and wakened in some a desire to learn to read. When the present Bible reader was take captive by the Koords she was carried to one of their villages, but was rescued by soldiers just as she was to be forcibly married to the Mollah of the place. After being returned to her home the Koords prowled about the village to recapture her, and when she set out for Mardin she was waylaid by them, and returned by her protector to Diarbekir. On making a second attempt she succeeded in reaching Mardin and was soon sent on to Jezireh. At first her work opened with promise and without hindrance, but after a time the priest stopped it and she is now taking a vacation to make another effort for them later.

Aside from these regularly employed teachers & Bible women there are helpers' wives and other Christian women who are always teaching the gospel in some way, if not in Sunday Schools or womens' meeting then to individuals as they make or receive calls. Several of the sisters in Azakh have for two or three years collected little sums and spent them for the schools and meeting room. A few years ago the women of the Midyat church formed a society for giving financial aid to the Lord's work. This year they used a portion of their annual collection in the purchase of cloth which they sent to the Protestants of Redwan and near Diarbekir, with a special package for a girl who was formerly a teacher in their school. The Mardin Protestants took many of the refugees from near villages into their homes which made much work for the women. But they did it all cheerfully and continued it for two or three months. They also gave of their household stores to the relief committee.

Your touring missionary, unable to visit distant villages on account of the state of the country has had the long-coveted privilege of a season for evangelistic work in Mardin; but relief work has taken perhaps one half her time preventing evangelistic work considerably. The Jacobites of Mardin are very accessible and from three to twenty at a time have been gathered in nearly thirty Sunday meetings in Protestant houses. I have also had the pleasure of leading the women's weekly prayer meeting, giving them once a month in the mothers' meeting extracts from an excellent leaflet on training children by Bishop Ryle, and at another monthly meeting parts of Dr. Laurie's life of Miss Fiske. In the spring a few women desiring admission to the church were given a weekly lesson from a simple Arabic leaflet on the Lord's supper. The church had discontinued the Sunday School at the time of the fall disturbances and in May I gave up the Sunday meeting for women and formed a Sunday School for the younger Protestant boys. Over 70 boys came in all, and were divided into three classes - two of them able to read and the oldest to write the lesson in time to prepare it for the following Sunday. A committee of three boys kept the record of attendance. This was continued until the last Sunday in July.

We have all had a share in relief work, and the ladies of the station have furnished bedding, clothing and food in answer to calls almost incessant. More than 180 spinning wheels have been given to refugees from several villages.

Hoping that during the coming season there will be no hindrance to our working in the villages of the field and that all classes may be found more than ever susceptible to the gospel's power, I am

Your representative for Christ,
Clarissa H. Pratt

Mardin Aug. '96.

Mardin, Turkey in Asia, Oct. 11, 1888.

Rev. J. L. Barton, D.D.,

Dear Mr. Barton,

This quarter has seen the closing of the Kindergarten & orphan boys' school & all the nine common schools & their opening with that of the two boarding schools. The missionaries & all the teachers & Bible readers have had their vacations & now all are at work again. Besides the schools mentioned we have a theological class & a school for orphan girls. There are five Bible readers.

The three pastors took no vacations, though like all the people they do less work & do it more leisurely during the hot weather. The [illegible] church has called for a preacher one who had been there years ago & had left the work to do a petty retail business in Midyat. The Mardin church finding that their business meetings were becoming stormy requested the missionary gentlemen to meet with them & help correct some matters. To this the gentlemen agreed on condition that the sittings which had for a long time been on Sunday should be changed to a week day. Accordingly on the first Monday of every month an hour or more is given to this gathering. Questions concerning disci-
members Ended in the Suspen
pline & the admission of members [illegible]

sion of a man who had given his daughter to a non-Protestant, & the acceptance of three young men & three young women to membership.

One Sunday when we were all at our garden Dr. Thom's house was opened & all the money locked in two desk drawers was carried off with some native jewelry. A night watchman informed the police that the doors of the house had been found open & before the Dr. arrived on his return from the garden Monday morning government officials had begun to make inquiries concerning the matter. As a consequence six men & one woman were put into prison where they remained a few weeks when two of the men were sentenced to remain there six months, pay the costs, & restore the money. The Dr. has not been able to dispense any medicines free since the robbery which considerably diminishes the crowd at the dispensary. There seemed to be an epidemic of lawlessness about that time, for there were reports of the robbing of two caravans, while two sons of the Dairike pastor came to the hospital badly hurt in consequence of an encounter with highway robbers. The government placed a patrol on this end of the Diarbekir road. On this road we lost several Arabic letters during the summer of the

No. 27.
Semi-annual Letter
July – Oct. 1884
Mr. Pratt

bearers probably disposing of them through fear of bad consequences to themselves if the letters were found. There seems no more light in the matter of our five prisoners. – may their long imprisonment yield in them the fruits of righteousness? The father of two of them lives in constant fear of being seized & does not dare to work anywhere except in obscure places. He has been a helper for a number of years.

Wheat is a few piasters cheaper than last year but through increased dullness in trade & the long continuance of hard times there is more distress & calls for help come to us occasionally

(signed) C. H. Pratt.

No. 24.
Quarterly Letter.
July – Oct., 1899.
Miss Trotter

Thom

NEAR
SU

4:28

Thom, Helen Dewey

EAR EAST MISSION
SUPPL.PAPERS
1845-1933

Mardin Turkey March 28. 190

Quarterly Letter.

The Force

Fifteen years ago Mardin Station had eleven adult members and seven children eighteen in all, a goodly number to get-together at Thanksgiving, Christmas and other anniversary occasions. We had been for nearly four years only six adults and one poor lonely child when the arrival of Mrs. Dewey and her daughter and Mr. and Mrs. Emrich on the fourteenth of November last nearly doubled our numbers, added much to our joy and greatly decreased our burdens. We return our hearty thanks to the Board for sending us these friends to help us in our great need.

Week of Prayer

The latter part of 1905 the Rev. F. Franson the founder of the Scandinavian Alliance Mission, a man of great spiritual power, visited Mardin remaining with us five days. Much good resulted from his visit especially to the young people. Eighty-five persons handed their names to the pastor signifying that they wished to begin the Christian life. His visit coming as it did just before he Week of Prayer added much to the meetings of the week and others in addition to those who were converted during Mr. Franson's stay made a public confession of their desire to begin a new life. Many in the church who had been at enmity with one another were reconciled; many who had become cold and indifferent renewed eir spiritual life: others made public confession of their sins and shortcomings and there was a new interest in spiritual things

Evangelistic Work. Last Sunday there were gathered more than six hundred pupils in the Sunday Schools of this city. half the number are in our own Protestant church and the remainder, mostly Syrians are divided among four schools held in different parts of the city. Three of these are under the care of Miss Fenenga who starts out at nine o'clock Sunday morning and spends about five hours in the three schools sowing seed that seems to have taken root if we can judge by the opposition lately shown by a Syrian priest: Miss raf has lately started a Sunday School in another part of the city and one in Monsurea a village a half-an-hour from Mardin.

Bible omen. Three Bible women teach fifty-two women how to read. All these women but two are members of non-Protestant communities. many of them

Catholics who have enough independence to come out from under the rule of the priests who seldom encourage their parishioners to learn to read the Bible. One more Bible woman goes about among 160 families reading and explaining the Bible and praying with them. She calls on the sick and the bereaved and gives comfort to all according to her ability. There is also a Bible reader who gives lessons to the men.

The women of our community hold a prayer-meeting once a week in the different homes. In this way many women outside our own church are reached - women who would not enter the "Prote church are perfectly willing to attend a meeting in a neighboring house. Thirty to forty is the average attendance at these meetings.

Colporteuring

Our colporteur Michael Ishoo has been engaged in this work for over forty years was arrested in Midyat several weeks ago by the government, who are much opposed to colporteurs and their work, and was taken to Diarbekir where he was tossed about like a ball from the Board of Education to the Court of Fines and back again on any excuse that would serve to lengthen out his case and keep him from his work. He was finally discharged a few days ago. the

without

a penalty as no sufficiently valid reason could be found for assigning one. Colporteuring in this country is attended with many difficulties. The Government which is always with us is never for us. Although the colporteur carries only books stamped with the seal of the government censor he is liable at any time to be arrested and to have his books seized. Sometimes they are sent to the Board of Education in Constantinople and then he must stop his work until the books are returned which is usually a long time.

The work is also handicapped by the British and Foreign Agency at Mosul whose men encroach on our territory and are able to undersell us. The difficulties are to be further increased the coming year beginning July next by the fact that the American Bible Society has closed its financial year heavily in debt and is greatly reducing its appropriations to its foreign agencies. The salary of our colporteur is to be reduced 40 piastres a month ($1.50) at a time when the price of flour is over twice what it was two years ago.

Education.

Never was the desire of parents to educate their children so strong or so wide spread in Turkey as it is to-day. Not only among the Protestants but among the Syrians.

For the first time in its history a boarding-school for boys has been opened in Deir Zafaran. This old monastery is situated about three miles east of Mardin and is the seat of the ancient Jacobite-Syrian church. In the two boarding-schools on the missionary premises there are 64 boys of whom more than one-third are Syrians. In the girls boarding-school there are 57. In the city under the care of the missionaries there are six primary schools and one kindergarten attended by about 250 pupils more than half of whom are Syrians.

Orphans

The orphans under our care have greatly decreased in numbers of late especially the girls. An epidemic of matrimony struck them about the first of January and spread very rapidly. It has carried off five victims already and two more are now in the first stage and are expected to follow in a few days. We are very glad to have these orphan girls settled in good homes of their own.

Condition of the Country.

Oppression is at high tide and the poverty of the people is at its lowest ebb. Within the past few years taxes have been greatly increased while the price of a days labor remains the same as it was thirty years ago viz from ten to twelve cents. The soldier tax which is put upon every male Christian from the time he is born is more than twice what it was. It used to require six days wages to pay it now it takes 17 days or nearly three weeks. One of our Bible women has three sons whose yearly tax amounts to 150 piastres, more than two months wages, or one sixth of her yearly income. The government is continually asking the people for special taxes as, for instance, just now a census is being taken and a day's wages is the price of each name written.

Price of wheat is double what it was and there is no increase of wages to meet the increase in prices.

People say "It takes all we can earn just to buy flour for bread and some days we are obliged to go without." Very many are afraid that crops will be destroyed this year by locusts because their eggs were very plentifully deposited in the soil last year. It is a great trial to us to see so much poverty and consequent suffering that we are totally unable to relieve.

Not only does the government cruelly oppress the people but it fails to secure safety for them as they go about trying to gain a livelihood. The word "travelling" in Turkey is almost synonomous with robbery and murder. People in the villages two or three hours from Mardin do not dare to come in with their eggs, lebbin &c. unless many come together.

A few days ago Mr. Emrich and Miss Steele went out for a walk and forgetting that they were in Turkey they kept on walking until they were an hour and a half from home in the edge of the plain

All at once they found themselves "held up" by five Hamadieh Kurds followers of Hussein Kenjo who demanded money and were proceeding to forcibly take off their clothes and a few other articles. We do not know how far they would have gone when Miss Steele thought to tell [illegible] about it. She said it not knowing how efficacious the name [illegible] would prove. The men threw back the things mounted their horses and were off. None of the missionaries goes to the near villages now without an escort furnished by the government. Formerly they were in the habit of going with no one but a servant.

As we look forward to the future we see no prospect of amelioration in the condition of the people so long as the present government continues. But our faith and our hope are in God and in Him do we put our trust.

In behalf of Mardin Station
Helen Dewey Thom -